

CAFN

A LINK BETWEEN THE CELTIC NATIONS

No. 63

AUTUMN 1988

£1

Families Homeless in Manx "BOOM"

Breton Language and History

Cornish EUROCONSTITUENCY

DEMAND

Pigion Celtaidd

Media-Tech

Poverty Widespread

INTERNMENT AGAIN?

League A.G.M. Resolutions

Celtic Identity: Perception or Pedigree

CELTIC LEAGUE



ALBA: COMUNN CEILTEACH • BREIZH: KEVRE KELTIEK
CYMRU: UNDEB CELTAIDD • ÉIRE: CONRADH CEILTEACH
KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIGH



CELTIC LEAGUE AGM AND RESOLUTIONS

This year the AGM was held at Thie na Gaelgey, St. Judes, in Mannin. The attendance was good, and Stephen de Villo, representing the American branch, was welcomed for the second time in two years.

Among the items discussed was a possible new branch in Canada, a working party to investigate the feasibility of a Celtic Council, and the campaign for a return of the Chronicle of the Kings of Man. Reported details of branch activities showed that not only are we alive and well but that we are steadily expanding our fields of operation and influence. Reports on CARN and on the financial position of the League were submitted and discussed.

Due to increased responsibility in his employment Bernard Moffatt felt that he could not find sufficient time to continue as General Secretary, and he stood down. Our gratitude was expressed for all the work he has done, and it is certain that he will continue to contribute to Mannin branch and to the league as a whole in other capacities for many years to come.

The following officers were elected: Peter Beresford Ellis, Chairperson; Davyth Fear, General Secretary; Bernard Moffatt, Assistant Gen. Sec.; Pat Bridson, Editor of Carn; Royston Green, Treasurer; Séamas Ó Coileáin, Director of Information.

It has long been felt that our constitution needed revising, and this year Alan Heusaff presented a draft text to be used as a document on which to base a new constitution. After some discussion the draft was worked through point by point and amended. The final document will be circulated by the General Secretary for ratification at the next A.G.M.

The following resolutions were passed:

1. That we are concerned that a fatal blow may be dealt to the teaching of Irish in Northern Ireland, Welsh in Wales, Scots Gaelic in Scotland, and Cornish in Cornwall, if the proposals being put forward by the U.K. government (regarding a new curriculum for secondary schools) is put into effect; that we pledge our full support to any campaign that will be undertaken to ensure that these languages be recognized as of central and fundamental importance in education in their respective areas or countries, on par with English in England; and that we urge the language organisations in these countries to co-operate as much as possible in order to secure that recognition, and to avert a grave set-back to the teaching of Celtic languages.

2. That there can be no further recourse, apparently, to "British Justice" on behalf of the Birmingham Six, although their guilt is doubted by many reputable people who have taken interest in this case. Believing that these men are innocent, we call on the Irish government to press for their release by every possible means: European Court, Amnesty campaign, American support, etc. . . .

3. That we declare our opposition to the campaign which seeks to remove Irish as a required subject for study on the Leaving Certificate curriculum and as a qualification for passing the Matriculation Examination of the National University of Ireland. This would represent a reversal of educational policy pursued since the earliest days of the state and would greatly injure the state of Irish; that we ask that the Irish government should make it absolutely clear that the aims of this anti-Irish campaign will not be conceded to.

4. That it is noted that Ireland has a direct shipping connection with all Celtic countries except Kernow. This AGM calls on the branches concerned to explore, with commercial interests, the possibilities for a direct connection between these two countries.

5. That this conference calls on the Manx government to take urgent action to control immigration.

6. That this conference resolves to examine the feasibility of constructing a Celtic Council, and if deemed possible, to proceed as soon as is practicable in that construction.

7. This AGM, convinced that a strengthening of the position of the Irish language, which is now the most indisputable mark of Irish nationality, is now all the more necessary, as borders between E.E.C. countries are to be removed, leaving weak cultures more exposed to excessive influences, a) foreseeing that a failure to persevere with the restoration of Irish will have repercussions on Irish self-confidence in competing with other nations in the economic field, and lead to loss of prestige for the Irish nation, b) rejects as erroneous and misleading the view that the teaching of Irish is an obstacle to learning continental European languages, c) asserts on the contrary that monoglot speakers of English and French tend to consider it unnecessary to learn other languages, d) and urges the Irish government to re-state clearly a policy of restoration of Irish and to proclaim its determination to enable all the Irish people to regain possession of their national language.

8. This AGM, informed of the apprehension with which such citizens of the smaller E.E.C. countries (such as the Netherlands, Belgium and Denmark) see the future of their own languages increasingly endangered by the major E.E.C. languages — English and French — appeals to their elected representatives, in the European parliament and otherwise, to recognise that they have a common interest with the Celtic countries in opposing that tendency, and urges them to stand firmly for the principle of European linguistic and cultural diversity, and to reject claims by England and France "to lead Europe".

9. This AGM views with great concern the destruction of ozone in the earth's atmosphere, attributable to the use of aerosols, and calls on governments to enact a law prohibiting, without delay, the use of these substances in their jurisdiction.

10. In view of the proven inadequacies of the U.K. and French judicial systems, this AGM proposes the establishment of a Celtic Political Prisoners Support Organisation to investigate the circumstances and situation of persons jailed for political activities in those Celtic areas currently under the administration of the U.K. and French governments.

11. This AGM re-affirms its commitment to the monitoring of military activity in areas of the Celtic countries under the administration of the U.K. and French governments.

12. The Celtic League views the decision of the French minister of education to announce financial support for (only) ten DIWAN classes just on the eve of the French presidential election as an insult to the intelligence of the Breton voters, calls on the Rennes Regional Council and on the five Breton département (general) councils to demand the powers and means necessary for them to take charge of all the Diwan schools.

13. The Celtic League, noting that France is preparing to use the second centenary commemoration of the 1789 Revolution to project the image of a protagonist of freedom and human rights, reminds the international public that Revolutionary France unilaterally deprived Brittany of the freedom to govern herself as was enshrined in the treaty of 1532 and trampled on the Bretons' right to their religious convictions, denounces France's denial, dating back to 1789, of their right to be educated in their Celtic language and to use it in public life.

S. Ó C.

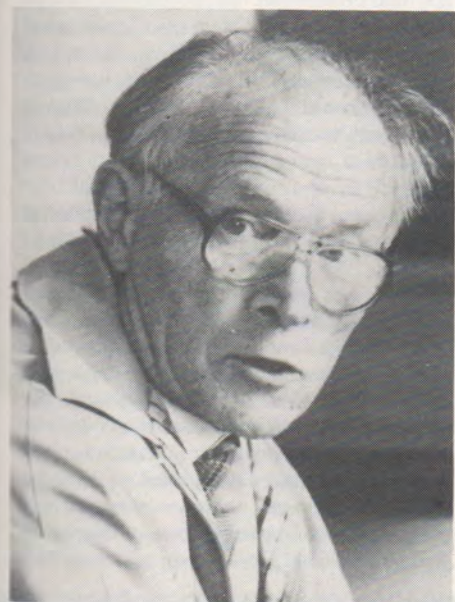
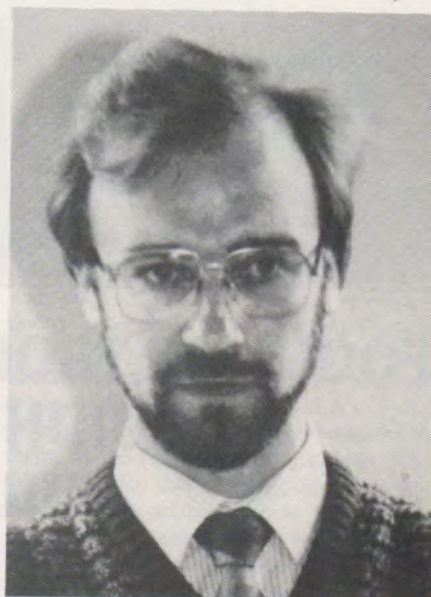
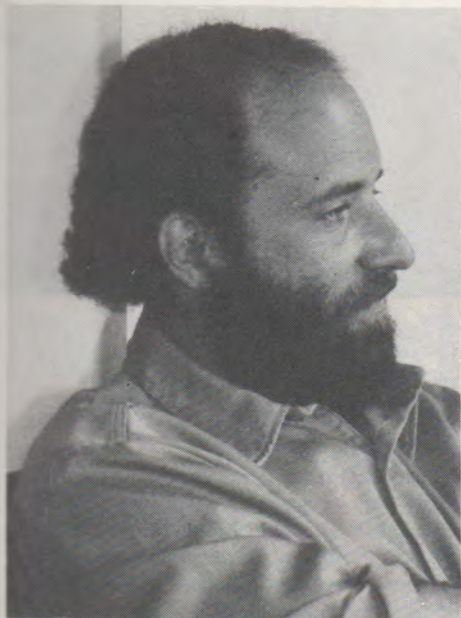
HIGH COURT WIN FOR IRISH

Comhar na Múinteoirí Gaeilge (Assoc. of Irish Teachers) sued the State as an official form required by them under the Companies Act was not available in Irish. Although the form was supplied in Irish before the case came to court the State refused to pay Comhar's costs. In the High Court Justice Ruairí Ó hAnluain awarded the costs to Comhar and stated that those who wished to do their business in Irish were not being treated equally unless similar facilities as in English were provided for them.

The State did not appeal the High Court judgement to the Supreme Court.

THIS EDITION has been edited by myself due to the absence of P. Bridson on holiday. Responsibility for inclusion of articles or holding over of others, for editing done and for any errors must solely be mine.

C. Ó LUAIN



Delegates at the C.L. AGM. From bottom left clockwise: Merfyn Phillips, Alan Heusaff, Stephen de Villo, Bernard Moffat, David Spears (guest speaker), Pat Bridson, Tomás Scott, Cristl Jerry, Davyth Fear (centre). Photos courtesy of Peter Lloyd.

ALBA

FOGHLAM TROIMHN CHUIMRIS — AN SUIDHEACHADH AN DIUGH

Air feadh na Cuimrigh, anns a h-uile siorrachd agus aig a h-uile ìre, tha an t-iarrtas airson foghlam troimh mheadhan na Cuimrise a' dol am meud.

Tha am fàs mòr bho chionn ghoirid ri fhaicinn anns an adhartas a tha Mudiad Ysgolion Meithrin, a' bhuidheann nàiseanta airson nan sgoiltean àraich, air dèanamh. Tha a-nis 509 sgoiltean is cròileagain agus 260 buidheann pàrant is pàisde fo sgèith. Tha a' chuid as mò dhiubh ann an glinn a' Chinn a Deas agus ann am prìomh bhaile na duthcha, Caerdydd, agus sann an sin a tha a' chàin a' sgaoileadh as luaithe. Tha an suidheachadh nas durra sa Cheann a Tuath ge-tà, far am beil a' Chuimris a th'air a bhith san rian fhoghlaim mar-thà fo ionnsaigh, gu h-àraidh aig na h-ìrean as ìsle, le "hwyr-ddyfodiaid" — clann Shasannach a' tighinn do na sgoiltean an dèidh na h-aois toiseachaidh.

Mar thoradh air an leudachadh seo ann an iarrtas thathas a' cur còig sgoiltean ùra air chois ann an Caerdydd. Ann am Morgannwg Mheadhanach (Y Rhondda, Merthyr Tudful, 7c) tha 10% de sgoilearan ag ionnsachdainn troimhn Chuimris cheana, is an t-iarrtas fhathast gun sàsachadh. Ann an ùine nach bi fada bi feum air tuilleadh àrd-sgoiltean, agus mar-thà tha Ysgol Bro Gŵyr (Gower) ann Gorseinon ann am Morgannwg an lar air ùr-fhosgladh, agus anns an t-Sultainn bidh a' chiad àrd-sgoil Chuimrise ann an Gwent a' fosgladh ann an Abercarn, agus bidh àrd-sgoil ùr a' fosgladh am Morgannwg Mheadhanach ann am Porth sa Rhondda.

Ach chan eil a h-uile nì gu gasda. Tha mòran mhaighstearan-sgoile anns na bun-sgoiltean mothachail dhen chunnart mhòr a th'ann am brùchd nan hwyr-ddyfodiaid. Agus tha an ionnsaigh air a' Chuimris air a daingneachadh anns na h-àrd-sgoiltean dar a thionndas tuilleadh cloinne do chàin nam meadhanan, a' Bheurla.

Tha an planaichean aig an Riaghaltas airson Seòl-oideachaidh Nàiseanta a' cur iomagain mòr air na sgoiltean dà-chànanach. Chan eil a' Chuimris gu bhith na pròmh chuspair (le 12.5% dhen chlàr-ama aig a h-uile sgoilear) ach anns na sgoiltean far am beil còig cuspairean air an teagasg troimh mheadhan na càin sin. Tha Plaid Cymru ag iarraidh air Rùnaire na Cuimrigh na cuspairean a tha

dhith a lughdachadh gu trì, ach se aon bhuaidh a dh'fhaodadh a bhith aig rùn Pheter Walker gun toir e air na sgoiltean a tha eadar na dhà lionn tuilleadh a theagasg troimhn Chuimris gus a cosnadh mar phrìomh chuspair.

Se duilgheadas eile a tha dlùthachadh gu luath a' cheist mu Bheairt an Fhoghlaim Theicneolaich is Dhreuchdail (TVEI) a tha dol a dh'atharrachadh gu mòr nan clàran-ama is nan seòlan-oideachaidh anns na sgoiltean. Mar eisimpleir, thathas an dùil ann an Gwynedd nach bi ann ach aon Chùrsa nan Ealdhain an àite Cruinneolas is Eachdraidh is Eolas Creideimh. Tha seo ann ged a tha an stòras ùr anns a' Chuimris airson nan cuspairean seo air a bhith cho math no fiù 's nas fheàrr na sin sa Bheurla bho chionn dà bhliadhna. Am bheil an stòras seo gu bith gun stàth a-nis?

A-rèir phlanaichean eile ann an Gwynedd agus Clwyd tha e coltach gun caill a h-uile àrd-sgoil an siathamh bliadhna aca agus gum

bi colaisdean 'nan àite. Chan iongnadh gum bi àireamh is roghainn de chùrsaichean troimhn Chuimris, augs àireamh nan sgoilearan gan gabhail, a' dol an lughad air sgàth seo.

Tha, ma-tà, an suidheachadh anns a' Chuimrigh iom-fhillte, is bruthadh mòr airson sgaoileadh na Cuimrise sa Cheann a Deas agus bruthadh a cheart cho mòr an aghaidh na càin sa Cheann a Tuath. Tha iomadh blàr ri chur aig an aon àm is iad uile cudromach do fharsaingeachd is doimhneachd an foghlaim Chuimrise. Gu ìre mhòr, cuideachd, tha glèidheadh is leudachadh de na th'ann mar-thà an urra ri Oifis na Cuimrigh — agus tha e fhathast ri fhaicinn am bi Peter Walker nas taiceile na esan a chaidh roimhe, Nicholas Edwards.

DAVYTH FEAR

Air a thionndadh gu Gàidhlig le
Peadar Morgan

The increasing demand for Welsh medium education is leading to an expansion of provision, especially in the South. However there are problems in the North with the number of English late-comers to the traditionally Welsh-medium education system, and nationally the Government's education proposals present indirect threats and challenges to the progress made in recent years.

ON THE GAELIC FRONT

le Frang MacThomais

At the time of writing a petition is going the rounds in Scotland for the broadcasting authorities to give Gaelic a higher profile on TV. It is not that the BBC, Scottish Television and Grampian TV do not broadcast Gaelic-only programmes. They do. But the programmes tend to be broadcast at times which tend to reinforce the 'peripheral' nature of the place of Gaelic in the Scottish ethos.

A recent experiment was broadcast at 3 am, a kind of open-ended 'talking-heads' programme about Gaelic drama. Those who took part in the discussion gave a good account of themselves. But who actually sat up to watch them?

Of course, the idea behind the early morning programme was that it could be taped on video and then re-run at will and at a more humane time. But this idea begged the question: Does every Gaelic home possess a

video?

The problem of providing more Gaelic on the air waves is immense and is more complicated than most people realise. But if there is a real and genuine will a way will be found.

An Comunn Gaidhealach has just issued its Annual Report, in a format which is designed to coincide with the new thinking: better communication between those who run An Comunn and the ordinary rank and file in the membership. There are mentions of An Comunn's 'New Structure' intended to give the organization a definite, indeed well-defined, place in the future, particularly by 1991, when An Comunn sees its one hundredth birthday.

It would have helped to know what the new structure was, but there is no indication in the Report of what An Comunn's intentions are

MEDIA-TECH

in response to continued attempts by Big Business to dominate, accommodate and commercialise cultural ideas, students at Glasgow College founded and established the Media-Tech Club. The stated objectives can be summed up as being 'implacable in rejecting mainstream commercially orientated entertainment'. In contrast, the Club will introduce an outlet for cultural ideas within a flexible and dynamic framework. The role of the Club is to act as a focal point 'which hopes to utilise all the talents of the students and wider community in a progressive, effective and optimistic way'. In this regard, the role of the Club is not to disown or misrepresent Scottish culture but to rediscover and enrich it through the application of contemporary media techniques.

The reason why the Club is implacably opposed to commercial orientated culture is because of its role in repressing and denigrating Scottish Gaelic culture. The vast majority of Scottish working-class people, through inflexible social institutions and simply lack of money, are denied democratic access in not only participating, but control of culture. Despite the rhetoric of Scotland experiencing a new cultural revolution and Glasgow being awarded special status of European city of culture 1990, English Imperialism still regards culture as a treasured commodity to be enjoyed by a privileged minority. This attitude is vindicated by events such as the Glasgow Garden Festival and Mayfest Festival. For instance, the chairman of the Scottish Tourist Board, Alan Devereux, boasted that 'The Glasgow Tourist formula is powerful. A unique combination of business guts and genuine smiles. Glasgow is the place for all seasons and all purses'. In other words, it is seen as a place where businessmen can

boost profits while the development of culture remains secondary. The whole festival is expected to stimulate £100 million of business for the West of Scotland. In conjunction with this festival, the Glasgow Miles Better campaign is seeking in the interests of the Tourist Industry to portray Glasgow people as friendly, polite and tame. The myth of the 'aggressive Scot' is replaced by that of the 'smiling Scot'. Now Glasgow is no longer infested with hardmen, Marxism or poor housing. It is said to have become a responsible, clean, trouble-free and upwardly mobile city. The Glasgow people are not treated as human beings but as one-dimensional characters. To give more substance to the myth of a cultural revolution, long ignored architects like Charles Lennie Mackintosh and the poet Soren Maclean have been conveniently rehabilitated to coincide with the campaign.

The elitist and authoritarian nature of the Glasgow Garden and Mayfest Festivals was clearly indicated by the high prices for admission, inflated bar prices, and by the aggressive treatment of visitors by security men during royal visits.

In the latest issue of variant, a Scottish Art Magazine, art critic Simon Brown believes that anyone who believes that the welfare states affluence, and permissive Art Councils have made high culture more accessible to people should be 'certifiable'. Mass culture, far from giving the Scottish people more access to culture have hindered it. Access to culture is dependent on how much money you have in your bank account. In his global information policies (1985) Steven Moore identified 5 major trends which limit democratic access to culture. Firstly, there is an increasing tendency to treat information as

a commodity with a price, the digitalisation of information, the emergence of a global information market virtually independent of national markets, private ownership of what was previously public ownership and a tendency to believe in the dominance of market forces. Professor Herbert Schiller has argued that 'Whatever autonomy may have existed up until this time in the creative sector is disappearing.' Private commercial interests are seeking to introduce on a mass scale cable fees for new channels of up to £30 a month. They hope to charge fees for new television channels and new D.B.S. services. There is a real danger of a 2 class television emerging where one section of the population can afford to watch what they want and another is forced to tune into the sky-channels of the future. A report by the Sunday Times (i.e. May 22nd 1988) reveals that already, up to a few hundred thousand people have paid £1,000 and £3,000 for cable television.

If the B.B.C. is commercialised, then British capitalists will have even more control of the contents and agenda of television. There will be less permanent staff and more advertising and programmes will be selected for their attractiveness to investors and their suitability for video distribution. In influencing the choice of programmes, the commercial interests might insist on less Gaelic Language programmes and documentaries and more Heather Club, Calum's Ceilidh and Royal Family programmes in an attempt to promote a 'Televised Tourism that is saleable'.

The role of Media-Tech is to organise a campaign of resistance against this form of 'cultural imperialism' which is a manifestation of English Imperialism. The concept of Media-Tech is to make Scottish culture more democratic and accessible to students and the public by actively encouraging the people to fully participate and shape their own entertainment. Entertainment should be held in the spirit of the Ceilidh, a party in which everyone takes turns in either singing songs, telling stories or poems, playing music and other forms of entertainment. Instead of the audience being reduced to passive spectators who remain on the side-lines, everyone participates in entertainment. There are no artificial barriers which demarcate the audience from the entertainers.

This can be achieved through the promotion and staging of events that encompass videos, films, theatres, art, photography and music. Already this year, Media Tech has successfully organised 3 events which involved bands such as the Colostomy bags, Bad Rascals, the Just Theatre Group, videos, art exhibitions and lots more. Because of its widespread appeal Media-Tech became the fastest growing social club in the college.

There is evidence that the Scottish Youth have a burning desire to seek out and rediscover their own Scottish culture and apply it to modern-day conditions. This desire is partly indicated by the popularity of Modern Folk bands such as the Pogues and Proclaimers and the Scottish Artists ken currie and Peter Seddon.

There exists a massive reservoir of repressed talent and energy. There is a danger

for its life in its second centenary.

It has, for An Comunn, been a year of welcome activity, with music and drama festivals being mounted in a number of Regions in Scotland, thus lifting the profile of Gaelic in areas which were perhaps lukewarm. Language courses are very popular and Inverness held a more than successful local Mod. Seminars on Gaelic policies for such islands as Mull and Islay were held, all of which gave some fuel to the fire.

Throughout the Report (Available from An Comunn, 109 Church Street, Inverness) there is a new sense of purpose and direction. So perhaps when 1991 does arrive, An Comunn will be congratulated for having held the fort for so long until the tide, which ran against the language, began to turn in favour of Gaelic. There is, however, little room for complacency. Gaelic must ever be on the offensive to gain the advantages and recognition which it deserves, in its role as the most distinctive cultural element in Scotland.

In a recent survey conducted by the writer, it has been revealed that many of the libraries in Scotland hold little in the way of Gaelic

book stock. In addition, the annual borrowings of Gaelic titles by the public are miniscule. This is a serious problem, not only for Gaelic publishers but also for Gaelic writers. These writers, though not debarred from registering their books for the Public Lending Rights Scheme, are being placed at a disadvantage because of the location of the "sampling libraries" in Scotland. None of these is in the Highlands, in areas where there is a significant Gaelic-speaking or reading population.

Of course the Western Isles annual borrowing figure is healthy, as is that for Highland Region. But it is no consolation for Gaelic writers whose books are on the shelves of these libraries, for they would receive nothing from PLR.

The writer is at present preparing a Report for a Gaelic PLR Scheme, which will feature in a future contribution to "On the Gaelic Front". Recent questionnaires sent to Gaelic writers (some 50 in total) will make interesting reading when they are returned. A recent statistic indicated that few Gaelic writers even make £100 per annum from royalties. A sad state of affairs indeed, and hardly an encouragement to those who want to write.

Cont. on 12

BREIZH

ARVESTERIEN SKINWEL

An arvesterien skinwel en darn vrasañ eus Republik Iwerzhon a c'hall bremañ resev programmoù eus nospet kreizenn-skignañ. Koulz lavaret an holl a c'hall tapout, estreget Telefís Éireann 1 ha 2, programmoù ar peder c'hanol BBC mar deo barrek o ardivinkoù-degerner; ha kompagnunezhioù evel "Cable Link" zo da vat oc'h astenn o rouedoù fardoù evit reiñ tu da resev fiñvskeudennoù digant ur bern kreizennoù arallvro dre satellit: gwelloc'h marc'had eo ober evel-se eget enstalañ "kiboù" el horzhoù.

Iwerzhoniz dilabour a c'hall e-giz-se ren o holl amzer vak mar karont azezet o tispourbellañ ouzh an "estren e-korn ar gambr" ha disonjal o frederioù met ret eo kaout £65 evit an aotre rak muioc'h-mui emañ ensellerien RTÉ o kantren dre ar vro — ma'z eus un ardivink en ho talc'h ha ma n'eo ket bet paeet an aotre neuze ho pezo un tell-gastiz a £200 da ziyalc'hañ, nemet e kavfec'h gwelloc'h mont da dremen ur mizvezh e gwasked an toull-bac'h.

Kalz tud zo prest da zebriñ bara sec'h kentoc'h eget dioueriñ an diduamant. Soñjal a ran ez eus un toullad mat eus an dud yaouank dilabour hag a dle bezañ temptet gant ar varc'hadourezh a vez graet bruderezh dezhi war ar skramm. An dud all er gevredigezh o deus arc'hant evit prenañ an traoù-se. Arc'hant a zo er bankoù, er burevioù-post. Mont dre gerc'hat 'ta! Ne dremen ket ur sizhun hep ur skrapadenn — arc'hant gant armoù. Ma vez lamet he sac'h-dorn digant ur vaouez e-kreiz ar straed ne fell ket d'an archerien gouzout ar munudoù. Re ac'hubet int gant laeroñsioù bras Kanmeulet e vez ar spered a embregerezh dieub. Uhelvennad ar gevredigezh arnevez eo kaout arc'hant ha danvez ha diduamant sof-kont. Holl hon eus an hevelep gwir da gaout an traoù-se, na petra 'ta! Ha peogwir e ro ar gevredigezh tu d'ar juloded da rastellat divezh-kaer ne dalvez ket mont d'ober prezegennnoù buhezegezh d'ar re n'o deus ket kalz tra da goll ma vezont paket o laerezh en digor.

Drouklaouen e oad e-kostez Corcaigh ha Gaillimh pa ne oa tu da resev netra nemet Telefís Éireann I ha II tra ma c'halle ar re a oa o chom e Dulenn pe ahendall en arvor reter Iwerzhon ha tost da harzoù ar 6-Kontelezh tapout ar BBC hep kaout netra ouzhpenn da baeañ. Dleet en dije ar gouarnamant reiñ aotre da sevel delezioù ha kreizennoù-adkas BBC. Bremañ emañ hor stadrenerien a-du gant ar c'hevezerezh war bep tachenn, hag echu monopoliezh Radio-Telefís Éireann!

Pep frankiz a zo da zibab a-douez a bep seurt programmoù. Frankiz? War a glevan, n'eo ket liessurtiezh a zeu da heul ar c'hresk en niver a greizennoù-skignañ. Efed ar c'hevezerezh a seblant bezañ er c'hontrol e

vez kinniget gant an holl anezho tost da vat an hevelep keusterezh: kalz sport (opiom ar bobl hiziv an deiz eo arvestiñ ouzh kevezadegoù-sport), kalz fistilh (a garfe bezañ fentus a-wechoù), keleier addispleget e doare da genteliañ ar selaouerien en-diheverzh, hag evel just filmoù a seurt gant Dallas hag euzhusteroù viloc'h-vilañ. Ur wech ar mare un dra bennak a-zevri a-zivout an natur ha breutadegoù eus kudennoù grevus hon amzer, met arabat skuizhañ ar speredoù.

Daoust hag ez eo gouest Telefís Éireann da herzel ouzh ar c'hevezerezh etrevroadel-se hep aberzhañ e berzhioù dezhañ e-unan, ar pezh a ra e dalvoudegezh? Unan eus kefridioù RTÉ eo harpañ ar sevenadur iwerzhonat. Siwazh, n'eo ket anat ar youl-se a-berzh ar re a ziviz petra a vez diskouezet gant Telefís Éireann. Da zigarez e lavaront e rank ar greizenn bevañ diwar an embannoù-kenwerzh ha sañset ne blij ket d'ar re a bae evito e vijent lakaet e-kichen pe e-kreiz programmoù dañsoù, sonerezh pe yezh iwerzhonek gant aon e trofed d'ur ganol all. Koulskoude hervez an enklaskoù diwezhañ ez eo gouest-mat ar "c'henderc'hadoù" iwerzhonat da gevezata gant ar re estren. Disoc'hoù an enklaskoù-se, anvet "Tam ratings", a ziskouez e priz an darn vrasañ eus an arvesterien programmoù o plediñ d'aferioù Iwerzhon evel "To-day Tonight" (c'hoarvoudoù-red), "Questions and Answers" (Kudennoù daelus), pe traoù dihuedus — ha-devriek tro-ha-tro evel "The Late Late Show" ha filmoù evel "Glenroe" aozet en Iwerzhon, enno un heklev eus doareoù-gwelout ha troioù — spered Iwerzhoniz; e vez prizet an traoù-se muioc'h eget ar steudennad "Dallas" zoken. Se a zo deut war wel goude ur pennad ma soñje an arvesterien e oant o vont da ziskoach marzhoù er c'hanolioù estren.

Gwelloc'h e plij d'an dud ar pezh a denn d'o bro goude-holl.

Evit a sell ouzh programmoù en iwerzhoneg n'eo ket prest pennoù Telefís Éireann da anzav kement-all avat. Chom a ra o emzalc'h — evel hini gouarnamantoù Dulenn . . . amster er c'heñver-se. An disklêriadurioù hag ar fedoù ne glotont ket. An darn vrasañ eus ar bobl he deus diskouezet, en enklaskoù-kedveno, e

karfent kaout muioc'h a iwerzhoneg er skinwel. Dont a ray, dont a ray, met ne zeu ket. . . . N'ouzer ket piv a ziviz: ur c'homite amparet gant tud anvet gant ar gouarnamant, pe ar renerien gevrennoù e RTÉ pe ar genderc'herien lezet kalz frankiz ganto d'ober ar pezh a blij dezho?

Un tammig muioc'h a iwerzhoneg a vez bep sizhun war an diwezhadou, a lavarar. N'em eus ket kontet. Ur programm zo bremañ, ar wech kentañ, evit ar re yaouank, "Púríni". War a seblant ez eo diazezet war ar meizad-mañ: arabat chom pell da blediñ gant danvez pe destenn ebet, a-hent-all e vored o an dud yaouank hag e klaskint ur ganol all. Un hantereurvezh e pad. Unan bennak en deus kontet e oa bet pledet da 29 testenn dispeñvel ar wech kentañ ma voe diskouezet. Ha gwir eo e vez kont evel-se gant un darn vat eus ar programmoù-skinwel er STadoù-Unanet? Na hall ket an dud keizh chom war evezh ouzh nep testenn pelloc'h eget ur vunutenn pe ziv? Petra a dalvoudegezh a c'haller displegañ e ken nebait a mazer? An den "amerikanaet" a genstok ouzh kement tra met daoust hag e chom un enlouc'had padus bonnak warnañ?

Alies on bet dihabaskaet ha me oc'h arvestiñ ouzh ur vreutadenn gant rener an abadenn o troc'hañ e gaoz d'ur prezeger hag a oa krog da zisplegañ e arguzennoù a-zevri hag o vould'hañ un destenn all. Evel pa ne vefe mennet ar skinwel d'ober netra nemet broudañ an arvesterien. Spinañ an danvez, ober un tamm hillig. Dihuediñ tud skuizh. Da zigarez e tisklêne un aozer-programmoù e vez divizet en a-raok plediñ da arvezioù 'zo hag e vez ret bevenniñ an amzer gouestlet da bep hini anezho.

En ul levr aozet gant un den hagen doa labouret e-pad ur prantad gant ur gompagnunezh-skinwel er Stadoù-Unanet e tispleget pevar abeg d'en em zizober diouzh ar skinwel. Unan anezho a oa na halle ket ar skinwel dre e natur end-eeun reiñ ur plas reizh d'ar bihanniverioù. Distreiñ a rin marteze d'e arguzennoù. Ar pezh a zo sur eo n'en deus ket talvezet ar skinwel d'hor yezh betek-hen, hag emañ o tegas saozneg e pep ti er Gouzelva ivez, o treiñ an iwerzhoneg-pobl d'ul luchaj hanter-saozneg.

Abaoe bloaz ez eus ul luskad, ha Bob Quinn unan eus e izili heverkañ (aozer ar filmoù "Poitín", en iwerzhoneg, hag "Atlanteans", enepkeltiek), o c'houlenn ur Skinwel iwerzhonek evit ar Gouzelva. An iwerzhoneg ne vo ket dalc'het bev er Gouzelva hanter-vrein ma ne vez ket daskoret d'ar vro a bezh, fazoù a reont ma kredont e vo! Evit Iwerzhon a-bezh e rankfe bezañ ar skinwel iwerzhonek. Muioc'h a dud zo e Dulenn hag a arvestfe ouzh e brogrammoù eget er Gouzelva. Un hanter milion £ zo bet lakaet a-gostez eus arc'hant al lotiri-Stad evit un dra bennak evel-

LANGUAGE AND HISTORY

There is a link between language and history, so deep and so close that one cannot have a proper appreciation of the one without knowing the other: language is a product of history and of the evolution of society. The history of the Breton language is generally divided in three great periods:

I Breton under the kings

That is Old Breton, the language of king Nomenoe (845-851), formed gradually after the establishment of the immigrants from Britain (between the 4th and 7th centuries) and their merging with the Armorican Celts in the peninsula.

COMMEMORATION

Although the daily press kept almost total silence over the event, the 500th anniversary of the battle of St. Aubin-du-Cormier, which put an end to Breton independence, was celebrated in a solemn and dignified manner on July 28th. The local people took part in the ceremony which a number of political personalities also attended. Raffig Tullou, a sculptor who has devoted a life time to making Bretons more aware of their history through the association Koun Breizh, has completed a monument to perpetuate the memory of those who gave their life for the freedom of Brittany — it includes plaques in Breton, French, English and German — in recognition of the fact that English and German contingents fought bravely on that day on the Breton side. Let us hope that this commemoration will grow in importance as the years will pass.

se, den ne oar resis c'hoazh petra. Eus ur milion e vefe ezhomm d'an nebeutañ, evit kregiñ, met ret e vefe ober diouzh divizoù labour disheñvel-mat diouzh re an dud a labour evit Telefis Éireann. Kit da welout petra 'lavar ar sindikadoù. . . .

A. HEUSAFF

Gerioù ha n'emaint ket e Nouveau Dictionnaire Breton — Français R. Hemon: devriek: serious; amparet: constituted; enklask-kedveno: opinion poll.

Summary:

Television viewers in Ireland will soon be able to choose from a multiplicity of channels. The unemployed, offered the sight of the latest luxuries, will wonder how to avail of them like the more fortunate. . . . But is there such a variety of programmes really? The Irish public may be coming around to an appreciation of the home production as best suited to its needs and tastes. But RTE is far from fulfilling its obligation to help the restoration of Irish. A case has been made that television is inherently adverse to minorities. Will this be disproved by an Irish language TV channel?

It is still closely related to the Brittonic forms of Celtic spoken in Kernow and Cymru: almost purely Celtic if one excepts some old Latin loanwords which have been fully assimilated and go back to the time of the Roman occupation of Britain. Old Breton expresses the *reality of the Breton State, an independent and purely Celtic Kingdom*, even though it includes within its borders regions where de-celticised people speak Romance dialects derived from corrupt Latin. Breton is the language of the majority of the population and of the ruling classes, a language of culture and law like the Welsh of Hywel Dda, the language of a vigorous national life.

II Breton under the Dukes

This is *Middle Breton*.¹ It took shape after the great Norse invasion which towards the end of the 9th and in the first third of the 10th centuries brought chaos to Brittany. The ruling classes, nobles and monks, who had to flee the country, return after thirty years of exile (in particular in various parts of France), fairly thoroughly Frenchified.²

Brittany remains, it is true, a sovereign State distinct from France and England but its official language, that of the Court and of the administration, is French which is also gradually adopted by the bourgeoisie.³

However, Breton maintains itself in parallel as the language of the ordinary people, of the rural gentry and of the small towns. It remains a *literary language* but it undergoes an evolution which is rather similar to that of English during the same period. Although its syntax remains very Celtic it is strongly influenced by French, particularly in its *vocabulary* and also in its *spelling*.

Had Breton been adopted as the official language of the Duchy at that time it is likely that it would have preserved that hybrid celtoromance form in the same way as English became a Germano-Romance language instead of remaining purely Germanic. This form of Breton corresponds to the ducal period but it subsisted for a while after the loss of our independence (1532), during the first part of the period of autonomy in which part of our State structure was maintained (1532-1789) while the ruling classes identified more and more with the French culture. Let us point out that Middle Breton was a literary, standardised language, not a popular language of ordinary life. In everyday practice, dialects were spoken but not written.

III Modern Breton

In the middle of the 17th century, in 1659 to be accurate, one revolution took place with the adoption by the Jesuit preacher Fr Maunoir of a spelling that reflected better the spoken language, e.g. by recording for the first time the *consonantic mutations*. There was also a break with our ancient literary tradition, in particular with the Celtic prosodic system of alliterations and internal rimes

which is akin to systems used in Wales and Ireland and rooted in a remote past when the Brittonic language had not split up yet into different languages. Breton then became a *purely popular language*. The adoption of this system resulted in *breaking the unity* of the language, every writer being now inclined to write in accordance with the way Breton was spoken in his or her region. This gave us a *dialectal literature* with its Leon, Treger, Kernev and — well apart — Gwened ("Vannetais") variations.

However this return to source, to a spoken language which had remained in many ways more Celtic in its structure and also in its vocabulary than the written Middle Breton, had also a *rejuvenating effect*.

The grammarians and writers of the XIXth century (Ar Gonideg) and of the XXth century (Ernauld, Vallée, Mordiern) strove to recover the lost unity on one hand by leaning on Spoken Breton (mainly that of Leon in the N.W.) and on the other hand by pursuing methodically the task undertaken already in the XVIIIth century by Dom le Pelletier of getting rid as much as possible of the superabundant loanwords taken in the preceding centuries from French; instead, in order to enrich the language, they introduced words from the dialects, from Old Breton, or adaptations from Welsh, as well as numerous neologisms formed by means of Breton roots and our ample system of prefixes and suffixes. They thus created progressively a new literary language of clearly Celtic character.⁴ This is Modern Breton which, although retaining a considerable number of words of Latin or French origin, appears as a relatively "pure" language and not a hybrid one like middle Breton or English.

This return to unadulterated Celtic sources is the expression at cultural level of the ideal of liberation which animates the EMSAV, the Breton nation's driving force.

(Translated and adapted from a leaflet issued by the Breton School through Correspondence OBER, Gwaremm Leurven, Plufur, 22310 Plestin).

NOTES:

1. The period of Middle Breton extends from the 12th to the 17th century, while the ducal period goes from the middle of the 11th century till the beginning of the 16th.
2. An exile of 30 years is hardly sufficient to explain assimilation. It would however have facilitated a trend to Frenchification. The dukes would appear to have known Breton at least until the 12th century.
3. But French certainly gained the upper hand in the 13th century when through marriage a French prince became de facto the ruler of Brittany.
4. Celticisation was actively promoted again in the third quarter of this century by such writers as G. Etienne, Y. Olier, O. Mordrel. There was a reaction against this by those who want to be close to the illiterate Breton speakers but these speak now a very corrupt and impoverished language. Like other languages Breton must be taught in all schools and developed if it is to serve in public life.

A.H.

FOR CULTURAL TOURISM

At an exploratory meeting organised earlier this year by the Breton Cultural Council and attended by over thirty persons representing a wide range of cultural associations as well as travel and tourist agencies, a report was presented by Tangi Louarn on how tourism could be developed to take advantage of the Breton culture and simultaneously to strengthen the latter in its more genuine aspects. Introducing the subject, Per Denez, president of the BCC, reminded the participants that tourists like to visit underdeveloped countries which have retained lively traditional cultures but that one of the factors which are eroding them is precisely the influx of millions of such outsiders. Some countries, like Greece, Italy, Scandinavia, are striving to overcome that contradiction by turning tourism into a stimulant of indigenous cultural development but Brittany, in spite of some attempts, is greatly lagging in that respect. Its tourist information offices conform in their literature to the requirements of central Parisian agencies which are interested in gastronomy, sea side sport, old monuments but at best indifferent to the living manifestations of our cultural personality. Would these put off their French clients? There is an increasing demand for them among German, Italian, Japanese visitors.

The organisers of the meeting were not out to belittle the attractiveness of the food, beaches, yachting and surfing facilities available in Brittany. They wanted to point out that economic gains could also be derived from cultural tourism. They urged producers and tourist agencies to project at international level a comprehensive image of Brittany turned towards the future and keen to maintain her identity. Instead of conforming to an alien idea of what people wanted to find in our country they should seek a clientele that would appreciate the opportunity to acquaint itself with her culture while enjoying also the conventional aspects of tourism. On the production side the first thing to do was to list what is already available in that line but new initiatives would be required such as offering introductory courses in music, dances, language and crafts, nature conservation work, renovation of monuments, archaeological excavation, active participation in festivals.

Information about these opportunities should then be made available to the tourist and travel agencies and distributed in the form of brochures, leaflets, guide books. All this would generate employment even though certain difficulties might arise e.g. from the rigid regulations concerning the employment of guides and lecturers, or from lack of interest on the part of travel agencies.

Cultural "animators" would need to be trained and equipped with a good knowledge of Breton history, geography, language, music, art — the universities as well as the cultural organisations had there a role to play. Twinning committees, also students organisations and groups which travelled abroad should also be involved. A Breton Cultural Council "label" should be created

which would guarantee the quality and authenticity of the cultural "products" being offered. Results should be constantly monitored.

Following this meeting, a cultural subcommission was set up within the Regional Council's Cultural Commission and the newly created Regional Tourist Committee published a 140-page pocket guide in French called *Detours Bretagne* which contains a wealth of information about scenic landscapes and sites, monuments, works of art, traditions, festivals, with numerous beautiful colour photos. It is not as thorough as one would like but one of its merits is that it covers the whole of Brittany i.e. it includes Loire-Atlantique, which is increasingly rare in publications outside the Breton movement. It attests a real awareness of our history and cultural identity but a good deal more would have to be included. 40,000 copies of the booklet are being distributed free. If you are thinking of visiting Brittany, write for a copy to French Tourist Offices in your country or to the Comité Régional du Tourisme, 3 rue d'Espagne, BP 4175, F-35041 Rennes. After reading it, it would be well to let them know what you think of it and what other information you would like to see in next year's edition.

A. HEUSAFF

EUROPEAN DIMENSION?

Certain politicians and local business interests in Nantes are now advocating that a region to be called Grand Ouest be constituted which would include Brittany and an undefined number of neighbouring départements. A "Grand Ouest", they argue, would be fitter to compete in the European market than the present official "Region Brittany" of 4 départements (B4) and "Pays de Loire" (PdL) established in 1962. The ambition is for Nantes to be the Grand Ouest metropolis with a population doubled to one million.

Up to now, historic Brittany has been partitioned in order to better control it. It has been indeed a recurrent factor of French policy to keep Loire Atlantique with Nantes its capital separate from the rest of the country, as if their combined industrial and agricultural potentials could encourage political autonomy tendencies. Commercial interests allied with Parisian centralism reckoned that Nantes could become a "development pole" for the Pays de Loire but they have been disappointed. The Eastern parts of the PdL look more towards Paris than towards Nantes, the "region" lacks a sense of community. Hoping to correct that, a campaign of indoctrination financed lavishly from public funds was carried out particularly through the schools to get the people of Loire-Atlantique accustomed to thinking of

themselves as not Breton. However a recent opinion poll showed that 63% of them would prefer to be included in Region Brittany, among the under-25 the figure was even 66.6%. Schoolgoers are kept ignorant of Breton history, they hardly know that the Western parts of L.-A. were settled by immigrants from Britain as early as the 4th century, that the whole area was part of Brittany from 845 onwards, that Nantes was for several centuries the Breton capital. The Breton sense of community is fortunately one of those obstinate facts which can resist deceitful propaganda. 76% of the people of Loire-Atlantique were born in one or the other of the 5 Breton départements.

Experience has proved that it is not Nantes but Paris and its conurbation which benefits from investments made by Nantes in the PdL — to these Loire-Atlantique contributes most. On the other hand if L.-A. had been included in Region Brittany it would have received support from the other four départements in negotiations with Paris and Brussels — a support which is not forthcoming from its present associates in PdL.

Hence the change of tactics. The Grand Ouest campaigners are banking on the idea that in their concern with what 1992 might bring in its wake the population of the "Ouest"-ern départements will go for the slogan "The bigger the better able to compete".

The expectations of the Grand-Ouestons are shown to be illusory in a book by P.Y. Le Rhun, lecturer at the Geographical Institute of the University of Nantes.* The enlarged region would no more benefit Nantes than the present PdL set-up nor would it lead to doubling the city's population. It would not give economic predominance to the Nantes conurbation over many of its component départements: the whole of it would be under the influence of the Paris region which will continue to be privileged in order to fulfil France's hegemonic ambitions in the EEC.

The only realistic solution for ensuring the prosperity of the Nantes area is to reunite it with the rest of Brittany: this would reconstitute a viable historic entity, well identified at European level, of a dimension comparable with those of several medium-sized regions in the EEC: historic Brittany covers an area of 35,000 km² equal to that of Baden-Wuerttemberg, Rheinland-Westfalen, somewhat larger than Belgium and the Netherlands, not much smaller than Denmark. Its population of 3,700,000 is larger than that of the Irish Republic, Galicia, Southern Euskadi, several Italian regions. It would be the 5th region in terms of population within the French "Hexagon".

The Grand Ouest idea is based on the obsolete concept that only the economic factors count, and even there P. Le Rhun shows that they miscalculate. It is more and more evident that a strong sense of community linked with the possession of a cultural identity also play an essential role in ensuring "regional" viability.

**Bretagne et Grand Ouest*, by P. R. Le Rhun, 128 pp with 28 maps and graphs, published by Skol Vreizh, 6 Rue Longue, F-29210 Montroulez/Morlaix, 55FF post incl.

COMMUNES BRETONNES ET PAROISSES d'ARMORIQUE, by

Erwan Vallerie. 288 pp. 145Fr + 10Fr postage. Editions de Beltan, 43 rue St Michel, 29190 Brasparzh, Brittany. ISBN 2 905939 04 4.

Looking at a detailed map of Brittany one is struck by the large number of toponyms beginning with *plou*, *plo*, *plu*, *pleu*, *ple* West of a line which runs approximately from Dol (near St-Malo) to Vannes. In that area, the prefixes *lan* (lam), *tre*, *loc* are also fairly frequent. In a transition zone on either side of that line it is a suffix *-ac* which draws attention, mixed among the *plou*'s. Further East again, around and beyond the line from Rennes to Nantes in particular, instead of *-ac* you will find in numerous toponyms *-é* or *-ay*. These three suffixes derive from Lat. *-acus* which was commonly attached to personal names and correspond to Celtic *-acos* (which gave *oc*, *ec* in Brittonic and *ach* in Gaelic). It is accepted that romanisation was well advanced in localities in *-ac* prior to the peak of immigration from Britain and that it was the arrival and the dominance of the Breton-speakers which arrested the evolution from *ac* to *-é/-ay*, so that the *-ac* area indicates how far East the Breton language was spoken prior to the Norse invasions which broke the Breton expansion drive. Subsequently, the romance language which continued to be spoken in that mixed zone and which became *gallo* regained ground and finally drove the Breton language to the West of a line roughly from St-Brieuc to the mouth of the Loire.

The communes were set up during the 1789 revolution as basic civil administration units. To a large extent they coincided with the basic units of ecclesiastical organisation, the parishes. These came into being over a long period, in Brittany mainly between the 6th and

the 12th centuries. To unravel their origins is particularly important for a knowledge of the genesis of the Breton nation. They were at the centre of Breton social life, they gave it its cohesion and its most enduring structure. That is why Erwan Vallerie's work is to be welcomed.

What he set out to do is to investigate the validity of a theory proposed by R. Largillière in 1925 concerning the constitution of the network of Breton parishes in the early phase of our national history. According to it, parochial organisation, in its early form, took place practically simultaneously in the whole of Breton Armorica around the 6th century. The early parishes were founded by "missionary" priests, each taking in charge a territory including enough people without exceeding such limits as would have made it too difficult for him, without means of transport or roads, to attend to his flock. The less densely populated, the larger the parishes had to be. Later when the population of the extensive parishes increased, many of them were dismembered to form new ones: this happened mainly up to the 12th century. The early or original parishes are most often designated by the prefix *plou* (in its various forms) followed by the name of their founders, e.g. *Plozeved* is the *plou* founded by *Deved* (cf. *Dyfed* in Cymru). Sometimes *plou* is omitted, as e.g. in *Riec*, *Melven*, *Mael*. The *lan*'s and *tre*'s are contemporary with the *plou*'s, but are not original parishes. The *loc*'s (and *saint*'s) are much later, they can only have resulted from dismemberment. Early parishes formed geographically homogeneous units

with simple outlines, often determined by natural barriers such as woods and rivers.

These principles were verified by R. Couffon in the bishoprics of St-Brieuc, Tregor, Leon and Breton-Cornwall. E. Vallerie has now checked their validity for the three other bishoprics of Vannes, St-Malo and Dol as well as for the Western part of the Nantes bishopric, where Breton-speaking immigrants had settled prior to 850 when the counties of Rennes and Nantes became part of the Breton kingdom. He has also re-examined Couffon's conclusions. His investigation has thus covered about 1,200 present-day parishes, of which he identified almost 300 as original ones — less than 60 of them being "gallo-roman", i.e. pre-Breton; later parishes were founded in about 20 woody or marshy areas, generally situated at the edge of the bishoprics or of their subdivisions (deaneries, *pagi*). He does not claim to have said the last word but his work certainly widens the basis for new research into the origins of the Breton nation. Helped by his training in statistical analysis and his expert knowledge of Breton he makes interesting deductions about the relations between the native-Armoricians and the Breton settlers, the paths followed by the latter, the relationship between the size of the original parishes and their population. He has provided maps for each ecclesiastical area (bishopric or subdivision thereof) showing separately the limits of the present-day parishes and those of the proposed original ones. Readers are advised however to have a good map of all Brittany at hand, showing well such physical features as rivers, woods and hill crests. It is a pleasure to congratulate Erwan Vallerie for this painstaking work, the more so that he is an ex-Celtic League Breton branch secretary.

ALAN HEUSAFF



Kevrenn an Alre.

Breton Music Flourishing

As in previous years, a National Championship of Breton pipers was organised early last Spring by Bodadeg ar Sonerien with financial help from the Credit Mutuel de Bretagne (the first — or only ? bank to have agreed to accept cheques in Breton). Nine pipe bands took part in the first category competition held in Gwened/Vannes on March 17, the winner being the Alre Band. Five bands competed in the 2nd category on 27 March in Rostrenen, eight in the 3rd in Pont-Ivi on 12 May. Bodadeg ar Sonerien, which was founded in 1942, was congratulated by the mayor of Pont-Ivi for its dynamism and the work it is doing for the development of Breton music.

For the 5th year, BAS also organised a series of competitions of Celtic music on June 18 in Menez Meur in the Parc d'Armorique. It included among others, three competitions of Breton music, three of Scottish music and one of Irish music.

CYMRU

PIGION CELTAIDD

TEITHIO YN LLYDAW. Gellir gwybod am deithio yn Llydaw heb gar trwy ysgrifennu at **Région Bretagne, BP 66 A, 35031 ROAZHON** (Rennes) a gofyn am y **Guide Régional des Transports** sy'n cynnwys rheilffyrdd, bysus, awyrennau a llongau yn Llydaw.

SABHAL MÓR OSTAIG. Ni fydd y Coleg Addysg Bellach Gaeleg ar Ynys Sgitheanach (Skye) yn symud o'i gartref presennol. Er hynny bydd newidiadau yn rheolaeth y Coleg. Ym mis Medi gwelir dechrau'r trydydd cwrs — un mewn Astudiaethau Masnach ac Ysgrifenyddiaeth.

A OES POLISI GAELEG GAN "COMHAIRLE NAN EILEAN?" Gwelir dadl ar hyn o bryd ynglŷn â pholisi Cyngor yr Ynys Hir ar gyfer yr Aeleg — yn yr ysgolion ac mewn meysydd eraill. Ar hyn o bryd ni weithredir polisi dwyieithog y Cyngor ond ar gyfer plant sydd yn dechrau yn yr ysgolion cynradd gyda wybodaeth o Aeleg. Ar yr un amser gwelir galw am ysgolion Gaeleg eraill hefyd, yn arbennig gan **Guth nam Parant**. Beth bynnag mae angen dangos i'r rhieni, yn arbennig i'r mamau, yr holl lyfrau a chyfryngau addysgol sydd ar gael heddiw i'w defnyddio ar yr aelwyd. Mewn rhai ardaloedd gwelir aelodau o **Proiseact Muinntir nan Eilean** (Rhaglen Addysg

Cymunedol) yn ymweld â'r cartrefi. Yn ychwanegol at yr ysgolion ceisir penodi swyddog i weithio gyda'r ieuencid, i ddatblygu rhaglenni cyfrifiaduron, i gefnogi ysgolion meithrin, i baratoi rhaglenni fideo, a phenodi swyddog addysg amgueddfeydd ac athro crwydrol ar gyfer cerddoriaeth Aeleg ar Ynys Lewis.

MUDIAD IEUENCTID GAELEG — SRADAGAN. Cynhaliwyd dau wersyll — yn Inbhir Nis (Inverness) o dan 11 oed ac yn Newtonmore ar gyfer glaslanciau — eleni ar gyfer y mudiad ieuencid newydd. Yn barod mae 14 clwb ar gyfer plant o dan 11 oed — 3 yn Lewis, 2 yr un ar Harris, Uist a Barra, 4 ar Skye ac 1 yn Oban.

POLISI ADDYSG RHANBARTH YR UCHELDIROEDD. Penderfynodd Pwyllgor Addysg yr Ucheldiroedd newid ei bolisi iaith a rhoi mwy o bwyslais i ardaloedd lle y mae mwy o siaradwyr Gaeleg — Sgitheanach (Skye) — lle y mae pob ysgol gynradd yn swyddogol yn un ddwyieithog — Lochalsh, Wester Ross, Lochaber, gogledd a gorllewin Sutherland ac Inbhir Nis. Ar hyn o bryd mae tîm o 10 athro bro a 4 swydd ychwanegol ar y cyd efo ysgolion uwchradd. Ar hyn o bryd mae pedair uned Aeleg gynradd gyda dwy ychwanegol eleni yn Staffin (yn Skye) a Tain (yn Easter Ross). Lleoliad posibl arall yw Lochalsh (Balmacara).

TELEDU GAELEG. Dechreuwyd ar y gwaith o gasglu deiseb o 9000 o enwau er mwyn ceisio gwella'r gwasanaethau teledu Gaeleg. Trefnir y gwaith gan fyfyrwyr yng ngholegau'r dinasoedd. Nifer o oriau a safon y rhaglenni yw'r prif broblemau. Efallai gwelir mwy o raglenni o gynhyrchwyr annibynnol.

LLYFRAU DWYIEITHOG. Er mwyn esbonio'r rhaglen i ddatblygu amaethyddiaeth yng ngogledd-orllewin yr Ucheldiroedd cyhoeddwyd gan Fwrdd Datblygu'r Ucheldiroedd lyfryn dwyieithog — gyda'r Saesneg yn gyntaf.

COMHAIRLE NAN SGOILTEAN ARAICH (Ysgolion meithrin Gaeleg). Yn yr adroddiad blyneddol gwelir cynnydd ers y sefydliad ym 1982 i 34 ysgol feithrin, 15 grŵp mam a phlant a 660 o blant. Dosbarthiad y grwpiau yw — Yr Ynys Hir (14 ysgol/6 grŵp), Yr Ucheldiroedd (12/5), Ystrad Fflur (6/3), Lothian (1/1) a Tayside (1/0). Gobeithio sefydlu rhwng 20 a 30 o ysgolion newydd ym 1988/89. Gwelir problemau mewn rhai ardaloedd ar ôl dechrau plant di-Aeleg. Mae'r "bws chwarae" yn dal i deithio ac ar hyn o bryd lleolir ef ar Ynys Sgitheanach er mwyn cydweithio â phrosiect Comisiwn y Gweithlu.

CLIVE JAMES

Y BEIBL MANAWEG

Gyda'r holl ddathlu yng Nghymru eleni ynglŷn â'r cyfieithiad newydd i Gymraeg cyfoes o'r Beibl a dathlu pedwarcanmlwyddiant cyfieithiad yr Esgob William Morgan mae'n amserol i fwrw golwg dros y Beibl mewn iaith Geltaidd arall — *Bible Chasherick yn Lught Thie*.

Fel rhan o'r dathliadau 1000 o flynyddoedd o lywodraeth seneddol ar Ynys Manaw ym 1979 cyhoeddwyd gan "Shearwater Press Ltd", Bayr ny Keeilley, Connaghan, Doolish, Ynys Manaw, argraffiad newydd o'r Beibl ym Manaweg, y cyntaf am 160 o flynyddoedd. Cyfieithwyd Efengyl St. Marc cyn 1729 ond ni chyhoeddwyd y gwaith tan 1745, yr Actau ym 1763 a'r Testament Newydd i gyd ym

1767. Argraffwyd rhifyn cyntaf yr Hen Destament rhwng 1771 a 1773 a'r Beibl cyfan (rhifyn cyfyngedig ei rif) ym 1775. Roedd rhaid disgwyl hyd at 1819 cyn cael y ddau Destament mewn un cyfrol.

Yng Nghymru William Salesbury a William Morgan yw'r enwau ar dafod pawb wrth sôn am y Beibl Cymraeg — gwaith mawr i gyn lleied, yn enwedig Ficer Llanrhaedr ym Mochnant. Ar y llaw arall gyda chyfieithiad y Beibl Sentaidd i Fanaweg gwelir rhestr o 36 o offeiriad ar yr ynys a gwyddem fod nifer ychwanegol wedi cyfrannu hefyd. Cyfieithiad y Beibl i'r Fanaweg oedd y gwaith llenyddol mwyaf erioed yn yr iaith.

Yn gynt roedd yr Esgob John Phillips wedi cyfieithu'r Llyfr Gweddi Cyffredin i Fanaweg cyn 1610. Hefyd y mae'n bosibl ei fod ef a'r Parchg Hugh Cannell wedi cyfieithu'r Beibl. Gellir darllen am y cyfieithiad yng ngweithiau Edward Lhuyd. Beth bynnag, ar ôl canrif aeth

y llawysgrifau ar goll. Argraffwyd y Llyfr Gweddi Cyffredin ym Manaweg ym 1765, hefyd gwaith nifer o offeiriad yr ynys. Hyd at hynny roedd yr argraffu ym Mhrydain, ond argraffwyd y Testament Newydd ar yr ynys, ond roedd rhaid argraffu'r Hen Destament yn Whitehaven, Cumbria. Ar ôl argraffu'r Beibl cyfan ym 1819 roedd argraffiad o'r Testament Newydd yn unig ym 1825.

Mae lle i gredu bod rhai o'r offeiriad ifainc yn erbyn y cyfieithiad. Ar y pryd roedd nifer yr ynyswyr uniaith Manaweg yn lleihau. Hefyd gwelsant y posibilrwydd y câi offeiriad Gaeleg o'r Alban blwyfi ar yr ynys pe bai'r Eglwys wedi cymryd at yr iaith yn gyfangwbl.

Roedd y cyfieithiad o'r Groeg clasurol a'r Hebraeg. Tra bod y cyfieithu ar gerdded roedd trafferth efo rhai darnau mwy athronyddol.

CLIVE JAMES

NEWS FROM WALES

COMMUNITY RADIO. Twenty-one areas in Wales have been pin-pointed for community radio stations in the wake of the Government's Green Paper's plans for 300 to 500 stations in Britain. The necessary legislation may be operative in 1990. It would cost around £50,000 to set up a community radio station. Among the 21 stations suggested is a Welsh language only station in Cardiff, an "ethnic interests" station in Cardiff and in Swansea a "Welsh language/speech orientated" station.

MONEY TO SWITCH LANGUAGES

A £1,200 bounty by the Welsh office to attract people to teach in Welsh in subjects where there are staff shortages has led to 28 candidates being selected. Two are new to teaching and 12 had decided upon Welsh medium training against their previous views.

SECOND HOMES

Latest Welsh office figures suggest over 20,000 second homes in Wales, half with a rateable value of under £75. One-third are detached properties and a quarter terraced houses. The worst affected districts are Meirionnydd (2800 — 17%), Dwyfer (2,400 — 16%), Preseli Pembrokeshire (1,900). Ynys Môn (1,600), Arfon (1,250) and Ceredigion (1,225) and South Pembrokeshire (1,100).

WELSH SPEAKING DOCTORS NOT NECESSARY?

At the recent British Medical Association's conference in Norwich the Welsh speaking chairman of the B.M.A. in Wales led a motion which decided that doctors in Wales should be appointed solely on their qualifications and skills other than any ability to speak Welsh. While no one has suggested that the ability to speak Welsh should take place over clinical competence, it is an additional qualification in a profession where communication is important. Cymdeithas Meddygion Cymru has about 300 Welsh speaking doctors as their members. The University of Wales Press has recently published a list of Welsh medical terms.



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LLAWLYFR CYMORTH CYNTAF

Eleni fe gyhoeddwyd Llawlyfr Cymorth Cyntaf, y gwerslyfr cymorth-cyntaf cyntaf i weld golau dydd yn Gymraeg ers ganrif union. Bu datblygiadau mawr yn y maes yn y cyfamser, a chânt i gyd eu cynnwys yn y gyfrol hon.

Cyfieithiad yw Ll.C.C. o'r Saesneg First Aid Manual (sef y bumed argraffiad [1987] ohono), golygwyd gan Janice Lacock (testun) a Tina Vaughan (lluniau). Bu Edwards Davies yn gyfrifol am gyfarwyddo'r brosiect, ac Alwena Williams am y cyfieithiad cryno a dealladwy.

Rhennir y testun i nifer o adrannau eang megis asffyscia, clwyfau a gwaedu, toresgryn, a gwenwyniad, a thrafodir y cyfryw bethau o dan is-benawdau. Er enghraifft, o fewn yr adran ASFFYCSIA/MYCTOD, ceir yr is-benawdau mygu, crogi a lliandagu, boddi, mewnanadlu mwg, tagu, asma/y fogfa, a mwy.

Gwneir defnydd helaeth o luniau a ffotograffau lliw i egluro'r testun, a chydychydig o'r safon sydd yn y llyfr yma, mae'n hawdd cytuno a'r hen ddywediad fod llun yn werth mil o eiriau; hyd yn oed geiriau Cymraeg!

Y mae slgein arbennig yn perthyn i Ll.C.C., yn dangos y gofal manwl a gymerwyd ymhob cam tuag at y gwaith gorffenedig. Croeso mawr i'r llyfr yma a diolch o waelod calon i'r rhai a fu'n gyfrifol amdano.

Fe ddylai copi o'r llyfr yma fod ym mhob Cit Cymorth Cyntaf yn y wlad, ar gael i roi cyngor parod fel bo'i angen.

PETER LLOYD

This article welcomes the Welsh version of the First Aid Manual. Beautifully illustrated with colour photos and line drawings, the concise, easily understood Welsh text makes this book an essential, practical addition to every First Aid Kit in the country.

MÂN WAEDU ALLANOL

Mae llawer o friwiau yn gymharol ddibwys gyda dim ond ychydig o waedu. Er y gall gwaed ddiferu o bob rhan o'r briw, fe fydd yn peidio'n fuan ohono'i hun. Gorchudd bychan adlynnol yw'r cyfan sydd ei angen fel arfer, a dim ond os bydd gwir berygl i rywun gael heintiad y bydd eisiau cymorth meddygol (gweler t. 68).

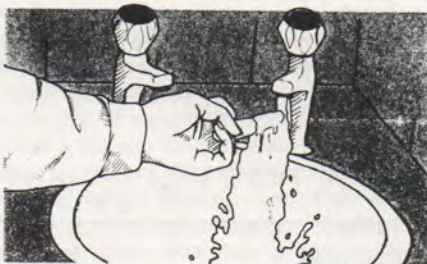
SYMPTOMAU AC ARWYDDION

- Poen ym man y briw.
- Gwaed 'cymysg' yn diferu'n gyson ohono.

AMCAN

Atal y gwaedu ac arbed heintiad.

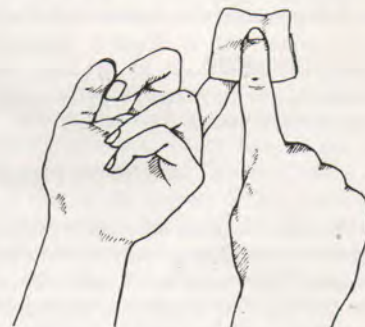
TRINIAETH



1 Os bydd modd, golchwch eich dwylo cyn trin y briw. Yna, os bydd y briw yn fudr, daliwch ef dan ddwr rhedegog nes ei gael yn lân.



2 Rhowch swab di-haint ar ben y briw dros dro. Golchwch y croen o gwmpas yn ofalus â dŵr a sebon, os bydd modd. Sychwch tuag allan oddi wrth y briw gan ddefnyddio pob swab unwaith yf. unig a pheidio â sychu ymaith waed sy'n ceulo.



3 Os bydd y gwaedu'n para'n hir, rhowch bwysedd uniongyrchol arno (gw. t. 28).



4 Rhowch orchudd adlynnol ar friw bychan (gweler tt. 169-172).

5 Codwch y rhan anafus i fyny a'i chynnal.

6 Os bydd amheuaeth ynghylch yr anaf, ceisiwch gymorth meddygol.

OS bydd y briw yn fwy, rhowch orchudd (dresin) plaen, di-haint neu ddarn o rwyllen a phad glân arno a'u rhwymo'n gadarn i'w eu lle.

ARLOESWYR YN YR IAITH GERNYWEG

Eleni safodd dysgyblion yn Ysgol Uwchradd Pool, Cernyw, ar holiadau GCSE yn yr iaith Gernyweg am y tro cyntaf erioed, sef y pump canlynol: Sarah Lockley, Duncan Cobb, Louise Clifton, John Shelvin a Lisa Andrew. Eu hathro yw John King sy'n fardd yng Ngorsedd Cernyw. Ef a ddaeth i mewn â'r hen arholiad CSE yng Nghernyweg ddeuddeng mlynedd yn ôl.

Mae'r Bnr. King yn cael boddhad bod nifer y dysgyblion ysgol sy'n dysgu Cernyweg yn cynyddu. Dysgir hi bellach yn Ysgol Camborne ac Ysgol Babyddol Camborne lle y mae'r dirprwy Brifathro'n sicrhau bod ei ddysgyblion ef yn dod yn rhugl yn y Gernyweg. Mae John King yn cynnal rhaglen ar Radio Cernyw a elwir 'Kroeder Kroghen' a seilir ar iaith Cernyw.

Mae'r holl waith hwn yn ychwanegol at y nifer gynyddol o oedolion sy'n dysgu Cernyweg. Y nod nesaf yw cael y Gernyweg fel iaith gymuned mewn pentre neu blwyf am y tro cyntaf oddi ar droad y ddeunawfed ganrif i'r bedwaredd ar bymtheg. Gellir ehangu'r iaith trwy Gernyw gyfan wedyn fel y gwnaed i'r Hebraeg yn Israel.

MERFYN PHILLIPS

This article is about the pioneer work being done in Cornwall to prepare school children for the GCSE exams in Cornish. The aim is the restoration of Cornish as has happened with Hebrew in Israel.

BOOK REVIEW

SON OF TWO WORLDS. 168 pp. (large format) by Haydn Middleton, illustrations by Anthea Toorchen. Published by Century Hutchinson Ltd., London. ISBN 0-7126-1779-5. Price Stg.£14.95.

This beautiful book is subtitled, "A retelling of the timeless saga of Pryderi". In fact, after re-reading the Mabinogion, I find that it departs so much from the stories of the Four Branches that it can be considered as an attempt to reconstitute a tale as it could have existed in pagan times, as a work of creation in its own right. The versions of the Mabinogion which have come down to us were written many centuries after the mythological figures around which the stories revolve had lost their religious meaning, keeping only their literary and entertaining value. Middleton has undertaken to restore coherence to disparate elements, to recreate a story such as may have served in pagan times to illustrate important myths of the Celtic religion. The "plot", if one can so describe the development of its events, is veiled by the poetic style and the magical evocations which keep the reader spellbound from end to end.

According to the blurb, the author has drawn not only on the Mabinogion but also on the Triads of the Island of Britain, on early Welsh verse and on Irish legends. He succeeds in conjuring a strange two-level world, with the spirit of which our present-day cultural environment bears practically no relation.

Pryderi holds only a minor role in three of the Four Branches of the Mabinogion, but here he is the main figure and the four branches are concerned with his birth, growth, fullness and return (death). As the son

of an early king, Pendaran (equated with Pwyll) and of a goddess, Rhiannon, he is called upon to be a bridge between the world of man and the world of Annwn. As a king, he is the guarantor of the prosperity of his country, desolation occurs when he becomes weary of "this" world. He is surrounded by mythical figures — in addition to his mother who appears as much in the form of a mare (Epona) as of a woman (the name meaning Queen) there is Manawyd(d)an, whose identity with the Gaelic Manannán is restored, and Cigfa who represents sovereignty (there are here strong reminiscences of the Irish Caileach Beara — she is not attractive, she requires from the king deeds which he abhors but cannot evade). Here human will is of no account, all action is determined and guided by transcendental powers. Mottoes recur such as "You have done what it was in you to do, nothing less" — "I could not have done anything less". The struggle at the end between Pryderi and Gwydion who appears as a god of death is only simulated.

A few scenes will be felt as pretty barbaric. Many symbols which are taken from the traditional tales — the cup, the cauldron, the cleaver, the seven pigs, the dogs of Annwyn — appear as attributes of the different "characters", readers may exercise their mind in discovering their meaning. Each will judge for him- or herself whether H. Middleton has really succeeded in recapturing the spirit of the pre-Christian Celts. His enchanting evocations of the distant Celtic past, boosted by A. Toorchen's bold full-page illustrations in colour or black and white, should certainly appeal to the esthetic sense.

A.H.



THE SECRET STATE AND SCOTLAND

A disturbingly ominous trend has been uncovered in relation to the growth of the Special Branch in Scotland. A House of Commons written reply indicates that in the period 1978-87, the Special Branch increased its numbers in Scotland from 72-164 — a growth rate of 56%. The figure is unremarkable and could be written off as "natural" expansion, until the rate is compared with Metropolitan London, where in twice the period (1968-87) the increase was only 28% (410-567).

Anyone who ever doubted that the role of Special branch was political should consider the ominous truth, that in the same period the two respective areas have become sharply entrenched. The south east England is invariably an area of support for whatever "British" government holds the "dice" — whereas Scotland seems to epitomise opposition to the Government of the day — particularly if that government is Tory.

J. B. MOFFATT

LANGUAGE "HANDOUTS". The Welsh Office is to give £1.25 million back to the Welsh language this year. The beneficiaries are:

Welsh Books Council	£427,000
National Eisteddfod	£270,000
Welsh Nursery School	£275,000
Gweled Artists Group	£6,500
Urdd Gobaith Cywru	£100,000
Nant Gwrtheyrn Language Centre	£37,000
National Centre for Children's Literature	£20,000
Welsh Community Newspapers	£30,000
Young Farmers Clubs (to develop bilingualism)	£8,000
Welsh Scouts Council (to develop bilingualism)	£2,650

Other receivers include Merched y Wawr, Welsh Youth Partnership, Family Planning Association, the Samaritans, the Sunday Schools Council and the Womens' Institutes.

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1988

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that much of this drive and energy will be dissipated through the influence of commercial interests. It should be the imperative aim of organisations such as Media-Tech and the Celtic League to inspire and open up more avenues for the creative expression of this enthusiasm. Only when the Scots succeed in this challenge; journalists will be justified in speaking of a Scottish renaissance.

P.S. Any People and members of the Celtic League or students who wish to become involved in Media-Tech or participate in future events are welcome to contact us at the following address: Media-Tech, the union offices, Glasgow College, 70 Cowcadden's Road, Glasgow G4 0BA.

ÈIRE

FADHBANNA NUA AR OILEÁN MHANAINN

Trí bliana déag ó shoin is an mhí seo a thug mé an chéad chuairt ar Oileán Mhanainn, cuairt ar a scríobh mé cuntas ar CARN 10 (Lúnasa 1975). San alt rinne mé trácht ar an ghluaiseacht FO HALLOO agus SEYRSYNS a bhí gníomhach ag an am i gcoinne cheannach talún agus títhe ag inimircigh saibhre. Thug mé cúpla cuairt ar Mhanainn idir ama agus ba léir go raibh siléig éicint tagtha ar an ghluaiseacht, agus go raibh cúrsaí náisiúnta ciúnaithe go maith ó thaobh gníomhaíochta de, cé gur len an plé polaitiúil ar aghaidh. Tar éis an chuairt is déanaí le freastal ar chruinniú cinnbliana an Chonartha Ceiltigh agus cúpla lá lena chois ag YN CHRUINNAGHT, is féidir liom a rá go bhfuil cúrsaí arais morán mar a bhíodar i 1975. Grúpa a fheidhmíonn faoin ceannteideal FSFO atá ag teacht amach i gcoinne an bhagairt is déanaí ar phobal dúchasach Oileán Mhanainn sé sin an Rannóg Airgidis agus an blocadh eacnamaíochta a eascraíonn as. Ní hionann agus 1975 nuair a ba iaroifigigh airm agus lucht phinsin i gcoitinne ar thóir faoisimh cánach iad na hinimircigh, anois is dream rachmasóirí agus a gcuid fostaithe siúd atá ag teacht le dul i mbun ghnó an airgid.

In aineoin an tairbhe a mairtear a bheith lena leithéid de thionscail don tír — agus tá an argóint chéanna ar siúl in Éirinn faoi láthair — tá fadhbanna móra cruthaithe ag an fás mí-nadúrtha seo nach buntáiste ar bith don gnáth phobal é. Tá brú mór tagtha ar sholáthar tithíochta, go háirithe i gceantar Dughlais, agus tá an luach méadaithe faoi dó le cúig bliana anuas. Tá de thoradh ar an staid seo nach féidir le lánúin óga títhe a cheannach, agus is beag a chuireann na húdaráis phoiblí ar fáil. Níos measa fós tá tionóntaí na ndíshealbhuí go tiubh ag tiarnaí talún d'fhonn teacht i dtír ar an luach ard atá le fáil ar díol títhe faoi láthair. Bhí scéal ar cheann de na nuachtáin áitiúla le linn na seachtaine a raibh mé ann, i dtaobh teaghlaigh bheith ag maireachtáil i bpubaill. (Ní bhíonn carbháin nó títhe soghluaiste ar Oileán Mhanainn). Tá corr teachta Tynwald agus cuid de na comhairleoirí baile ag éirí buartha faoin gearcheim tithíochta seo; is léir dóibh gur cúis náire é a leithéid bheith ag tarlú imeasc an tsaibhris uilig.

Cúis eile mhíshásamh ag náisiúnaithe an Oileáin go dtugtar cead votála láithreach do na hinimircigh — gan aon choinníoll — agus tar éis cúig bliana bíonn an ceart acu seasamh

i dtoghchán an Tynwald agus ins na toghcháin áitiúla. Déantar tagairt i litreacha chuig na nuachtáin faoi cine-dhíothú na Manannach. Agus tá an baol sin ann más fíor do na figiúirí measta, nach Manannaigh ó dhuchas níos mó ná 45% de dhaonra Oileáin Mhanainn.

Meastar chomh maith go dtugtar fábhar do na heachtrannaigh i bpostanna sa tseirbhís phoiblí, fiú nuair a bhíonn Manannaigh leis na cáilíochtaí cuí ar fáil, agus fiú i gcás fhoras Manannach ar nós an Músaem — cúis bhreise doichill agus míshástachta. Ní féidir a shéanadh ná go bhfuil rialtas Oileán Mhanainn níos measa fós ná an rialtas abhus ag sodar i ndiaidh na nGall. Tá dul chun cinn áirithe déanta chomh fada is a bhaineann an scéal leis na gnáth oibrithe, sa mhéid is go bhfuil ceardchumann ag feidhmiú ansin anois — Keird-Chummyn Ymmerkey as Obreeyn Cadjin .i. an TGWU. San iomlán tá pá iséal agus droch-choinníollacha oibre coitianta go maith agus tá an ceardchumann ag iarraidh dul i ngleic leis na fadhbanna seo i dtreimhse nach bhfuil ráthúil ó thaobh cheardchumannachais de.

Mar a bheifeá ag súil bíonn coibhneas éicint idir cúrsaí eacnamaíochta agus cúrsaí chultúir, agus arís ní chun tairbhe an chultúir dúchasaigh a théann an rachmas iomportáilte. Is cinnte nár tháinig an tuar ar an tairngearacht maidir leis an teanga Mhanainnise agus an dóchas a bhí ann deich mbliain ó shoin go raibh fás i ndán di. Sé an tuairim a bhí ag na cainteoirí Gaeilge Mhanainn lena raibh mé ag labhairt, go raibh laghdú tagtha ar fhoghlaím na teanga anois thar mar a bhí ins na seachtóidí agus tús na n-ochtóidí.

In imeachtaí Yn Chruinnaght fhéin ar éigean go mbaintear feidhm ar bith as an teanga Ghaelach mar mheán chumarsáide. Gan amhras bíonn amhráin Mhanainnise go leor a gcanadh, ach dúradh liom nach mbíonn ciall na bhfocal i gcónaí ar eolas ag lucht a gcanta. Ach tá “Thie ny Gaelgey” bunaithe, sean teach scoile athchóirithe mar ionad do theagasc ranganna agus cúrsaí Mhanainnise — agus an áit ina raibh an cruinniú ag an Conradh Ceilteach. Tá sé suite amuigh faoin dtuath timpeall ceithre mhíle ó Rumsaa, beagán as an mbealach b'fhéidir le gur féidir an úsáid is fearr a bhaint as.

Gné den chultúr dúchasach nach bhfuil aon mheath tagtha air is ea an ceol agus na rincí traidisiúnta atá faoi lánseol. Tá an iliomad grúpaí ceoil agus rince ar fud an Oileáin, cé

gurb i bPort ny Hynshey agus i Rumsaa is mó a mbíonn na séisiúin rialta.

Tá Oileán Mhanainn ag brath cuid mhaith ar thionscail seanbhunaithe, an turasóireacht, nach bhfuil morán ráth air faoi láthair, dála an tionscail céanna in Éirinn. Meallann ostóirí Dughlais dornán maith turasóirí ó Éirinn i gcónaí trí pacáistí saora a thabhairt in éineacht leis an gcomhlucht farantóireachta agus Aerlínte Mhanainn; is buntáiste breise é an deoch saor agus corás taistil saor ar an Oileán. Níl an trácht baileach chomh trom sa treo eile. Ach lasmuigh de Dughlais agus cupla ionad eile tá na turasóirí gann go maith. I mbaile Rumsaa tá furmhór na dtithe afoicta aistrithe ina n-árasáin.

In aineoin na forbartha go léir níl Oileán Mhanainn loitithe go fóill. Mar a scríobh mé sa chéad alt trí bliana déag ó shoin, is tír chiúin, taithneamhach agus fíor-álainn í.

BRÍD HEUSAFF

The above deals with some of the new and not-so-new problems which have arisen in Mannin as a result of the “boom”, which in turn is due to the growth of the financial sector. Nationalists and others are concerned, and some are reacting strongly to the housing crisis, due to the rocketing prices of land and housing, and the evictions which follow on. The continued influx of new residents threatens to outnumber the native Manks people and jeopardise the limited sovereignty of the Island and further weaken its national culture.

I bhFUS

Iris nua i nGaeilge curtha ar fáil dóibh féin ag Gaeil i Sasana.

Scríobhadh na haistí san eagrán seo mar chuid de chúrsa Gaeilge a bunaíodh ag an Polytechnic i tuaisceart Londain. Ina measc tá altanna ar an nGaeilge (Michéal Ó Fionnagáin), ar Áireamh na Ceiltíse (Pádraig Ó Conchúir), ar Shlí Choisíochta Nua i Londain (Tomás Millar) agus filíocht le Éamonn Ó Fionnagáin).

Tá an iris ar fáil ar £1 (post san áireamh) ó “i bhFus”,

f/ch Mary Hickham,
Irish Studies Centre,
Polytechnic of North London,
Marlborough Building,
Holloway Road,
London N7.

NEW EVIDENCE OF BRITISH ARMY COVERT OPERATIONS IN NORTH EAST IRELAND

A deliberate attempt was made, recently, to deceive the House of Commons about the extent of covert operations in North East Ireland in the seventies.

Labour MP — Mr. Ken Livingstone — had asked the Prime Minister, Margaret Thatcher MP, for details of a unit of Royal Engineers, which operated in the Armagh area in the early seventies.

Mr. Roger Freeman, in a written reply for the government, indicated that the unit was the Fourth Field Survey Troop, Royal Engineers. It had been formed in 1973 and disbanded in late 1975. Mr. Freeman went on to state that the detailed records of the operations of these units had since been destroyed, and he was unable therefore to describe its function. Embarrassingly however for the government, Major Fred Holroyd — a former British Officer with military intelligence in N.E. Ireland — has elaborated on its function.

The first interesting feature Holroyd addresses is that the Fourth Field Survey Troop does not appear in the official list of Engineers' units in Ulster in that period, because he alleges it was an S.A.S. unit. In the time Holroyd liaised with the unit, two of its officers were Captain Julian Ball (K.O.S.B.) and Captain Robert Nairac (Guards), both were at the time seconded to the 22 (S.A.S.) Regiment. The other ranks also, although ostensibly engineers, were trained S.A.S. personnel. A flimsy cover for the unit's operations was provided by its stay at Castledillon — with a genuine Engineers unit. The genuine unit were told the Fourth were the "Northern Ireland Training and Tactics Team" (N.I.T.A.T.T.). Holroyd records the genuine Engineers were not taken in.

N.I.T.A.T.T. was compounded separately from other units and guarded by M.O.D. police. For its "engineering" tasks it possessed civilian "Q" cars, fitted with sophisticated communicating equipment, linked to an operations room in its compound. Amongst weaponry possessed were non standard issue weapons. (American M.A.C. II sub machine guns, Remington folding butt pump action shotguns, etc.). More ominously, the unit, Holroyd reveals, had a stock of 9mm Browning pistol barrels, extractions and firing pins, which had been "cast" (branded as unsuitable for use through wear and tear and therefore officially destroyed). It is quite obvious what use these "unattributable" parts could be put to, in a period when Catholic and Protestant civilians were being murdered, and despite speculation about quasi-military involvement, the Government were claiming no S.A.S. units were in Ireland. Major Holroyd claims he formally cut his links (and lodged a complaint) when he found that the

unit, whose members were encouraged to "wear their hair long and dress in indigenous clothing", was involved in criminal activities.

During the period of its operations, the Fourth Field Survey Troop undoubtedly accounted for crimes, some of which remain unsolved, and in other cases for which others have since "served time". Fate caught up with at least one of the participants in these operations, Captain Robert Nairac, who was executed by the Provisionals later in the seventies.

Major Holroyd, despite attempts to publish accounts of this and other criminal acts by the "security" forces, for the most part, has found his efforts censored and hindered. In June 1988, when this article was written, he had again received threats from the British State machine.

J. B. MOFFATT

INTERMENT AGAIN?

With the recent upsurge in IRA activity further and more vehement calls for the introduction of internment have been made by Unionist politicians. This is against a background of reports that security forces in the North are hard pressed to contain the situation and that the levels of arrests for incidents has been steadily decreasing.

Republican sources are said to expect internment to come and they say that provision has been made to deal with the eventuality. In the context of the Anglo Irish Agreement and close cooperation on security between Dublin and Belfast the likelihood is that if internment is brought back in the North it will be introduced in the South also. It is interesting to note that it was Mr. Haughey as Minister for Justice at the time which introduced internment in the South in the early sixties which effectively put an end to the IRA campaign of the time. This time however the situation is so different that internment it is thought will only have a temporary effect on IRA operations. Indeed the reaction from it is likely to supply plenty of recruits to fill the gaps left.

Meanwhile the effect of the "shoot to kill policy" (or shoot on sight policy) refuse to go away despite the announcement that the RUC Chief Constable, his deputy and assistant Constable are not to face any disciplinary measures resulting from consideration of the Sampson report (the buck is to be carried by underlings — some thirty of whom are to face various charges). Amnesty International have called in an 83 page report after a six year investigation for a wide ranging judicial inquiry into the issues raised, particularly the three incidents in which six unarmed men were shot dead by the RUC in 1982. The report also examines the use of supergrasses in the non-jury Diplock Courts and says that in some cases defendants have been convicted who would be acquitted or perhaps not even tried in the ordinary court system. The report says that

procedures have not eliminated the possibility that the killings resulted from an official policy to eliminate individuals suspected of belonging to armed opposition groups.

In a Reference to the Gibraltar killings the reports says that the "contradictory evidence" suggests that the British armed forces "targeted the three and deliberately killed them without properly challenging or attempting to arrest them". Amnesty intends investigating the incident and sending observers to the inquest (at which incidentally those who carried out the killings will be screened).

1992 — WORSE TO COME

In early summer the Green Alliance organised a picket outside the E.E.C. Commission in Dublin on the anniversary of last years Single European Act Referendum. The theme of the protest was against the EEC Commission's scheme for linking the EEC and the West European Union, a military alliance in arms production, which the Commission says is "in accordance with the political will of the Member States as expressed in Article 30 of the SEA".

A new organisation EUROALERT has been set up to educate the public on the dangers of the EEC and the SEA. In July in conjunction with the Irish Sovereignty Movement (ISM) they organised a Citizens Protest picket in Dublin at the attempt of the Government and EEC bureaucracy to represent the Single European Act and the further integration of the EEC between now and 1992 as being a good thing for the country.

A statement issued by ISM on the occasion said:

"Just over a year ago, following a dishonest campaign by the government and the main political parties which was financed massively and illegally from public funds, less than one-third of the Irish electorate were cajoled and bullied into amending the Constitution to allow the ratification of the SEA. Since then there have been further job losses, reducing the size of the employed work-force here to the lowest level in 250 years. Some 30,000 young people have been driven to emigrate and that part of the SEA which was claimed by Mr. Haughey and others as securing Irish neutrality has been quoted by Chancellor Kohl of Germany as justifying the EEC's involvement with NATO through the West European Union. The whole 1992 business means a continuation of all that — and worse.

The Government's media event is an attempt to associate the Trade Union Movement and others with the process of underwriting the further integration of the EEC, despite the ICTU's opposition last year to the SEA and its inevitably damaging consequences for the ordinary people of this country. It is appropriate to recall Mr. Haughey's words in the Dáil on 9 Dec. 1986: 'It is dishonest for the Taoiseach, Government Ministers or anyone else to put the ratification of this Single European Act across as something of great benefit to the people of this country because that is not, in fact, the case.'

A RADICAL'S RESPONSE

Mr. Raymond Crotty's autobiography, which contains an account of the Single European Act court case and the subsequent referendum campaign, was published at the end of June. It is entitled *A Radical's Response*, is brought out by Poolbeg Press and retails at £4.99.

It gives the background to the famous Barrington judgement which made legal history on Christmas Eve 1986 by finding the party politicians of Dáil Éireann "with their hands in the till of the people's constitutional rights", as they sought to hand over the sovereignty of the State to the EEC without permission — something which was eventually sanctioned in a referendum by less than one-third of the electorate. It shows why Crotty regards the Single European Act and the process of further integration of the EEC between now and 1992, as likely to be profoundly damaging to the interests of the majority of people in the country.

The book gives an interesting account of how Ray Crotty's experiences as a farmer in Co. Kilkenny in the 1950s and his work as an economic consultant in a dozen Third World countries, gave him the economic insights into the causes of Ireland's underdevelopment which have made him the country's most internationally known and intellectually distinguished economist. At one level it is a fascinating and humorously told human story. At another it is a damning indictment of the Irish political and economic Establishment which these days presides over a society where there are fewer people working than at any time in 250 years, despite vast sums being spent on supposed job-creation and endless reams of official verbiage on the same subject.

A. COUGHLAN



IRISH LANGUAGE SURVEY IN NORTH

A report "The Irish Language in Northern Ireland 1987" was published by the Policy Planning and Research Unit of the Department of Finance and Personnel in August. It was based on information from a language questionnaire included in the 1987 Continuous Household Survey and interviews took place at 3,000 households.

The reports shows that 26% of Catholics and 2% of Protestants claim to have a

ENVIRONMENTAL VICTORY IN SUPREME COURT

In July in an unanimous decision the Supreme Court held that Mr. John Hanrahan was entitled to damages from the pharmaceutical company Merch, Sharp and Dome (MSD) for ill-effects on his own health and the health of his cattle on his 260 acre farm near Carrick-on-Suir due to toxic emissions from its factory at Ballydine, Co. Tipperary.

Mr. Hanrahan's ordeal began 10 years ago and until the Supreme Court judgement vindication he was virtually a broken and bankrupt man due to the interference from the multinational pharmaceutical giant which began operations a mile and a half from his farm in 1976. In 1978 John Hanrahan complained to the County Council that he had experienced difficulty breathing and that his cows eyes were streaming. Other neighbours began to complain and after mounting pressure, a report was commissioned by the Council which was published in 1980 but claimed no evidence of serious air pollution and that acid vapour emissions from the MSD plant were within EEC limits. The following year the first cattle deaths occurred and by the end of the year 67 had died and over 200 by the end of 1986. A further report was produced in 1982 but again claimed that while acid levels were high for an agricultural area they were within health protection limits. At the beginning of 1982 John Hanrahan initiated legal proceedings and later moved a writ in the High Court. The case however was to take 3 years to be heard. A further report commissioned from the botany department of Trinity College, Dublin was not released until the findings were leaked to "Irish Times". It concluded that certain areas near the factory were subject to high pollution levels and there was also evidence of chronic levels of sulphur in lichen. None of these reports were made available to John Hanrahan. Meanwhile the family dog, the children's ponies and rabbits died.

While awaiting the case to come to the High Court John Hanrahan and his family moved from the family home where the family had lived for hundreds of years to a new residence

ten miles away.

When the case finally came to the High Court it set a record with 60 witnesses being called in over 47 days. To Mr. Hanrahan's dismay he lost the case despite the wealth of evidence produced on his behalf of the ill effects suffered by him and his family. However he immediately announced he would appeal despite having incurred costs of half a million pounds by then. These rose to over £1 million when MSD were awarded their costs later. Mr. Hanrahan's creamery cut off his credit. The family herd had to be put up for sale and the workforce paid off. His water supply was cut off due to rates arrears.

Mr. Hanrahan pursued his action determinedly, despite local ridicule from many people including landowners who had not suffered like him.

In the end his tenacity stood for him and he achieved ultimate victory with all costs being awarded to him. The full extent of damages is to be assessed at a later date. His achievement is a lesson to all and an indictment of these authorities and bodies who should be protecting the public from environmental hazards.

A leading environmental lawyer pointed out that one of the major difficulties facing people in the past had been the problem of proving a direct link between the ill-effects they were suffering, due to environmental pollution, and the putative cause. "The Supreme Court judgement has lightened the burden on a plaintiff seeking to show that a particular factory is the source of the nuisance."

The lawyer said MSD had managed to win the High Court case by offering "a whole range of plausible alternative explanations for the problems on the Hanrahan farm — except the most obvious one, that they were due to toxic emissions from the chemical factory. But the Supreme Court judgment has relied on the principle of *res ipsa loquitur* — a thing that speaks for itself. In other words, the most probable explanation was accepted by the court."

knowledge of Irish. Irish language activists in the North said they were encouraged by these figures considering that no school in the State sector, attending mainly by Protestants, teaches Irish. In Catholic schools there is only a minimal teaching of Irish at primary level (apart from the few Irish medium ones) whilst at secondary level Irish is included in the curriculum only in some schools but in others is not taught at all.

A point of encouragement is the fact that a knowledge of Irish is more understood among young people with one in six under 25 years knowing the language. The report will provide further substance for improved status for Irish in the North and in particular for a removal of the threat to the teaching of Irish contained in proposed curriculum changes from the Department of Education.

- A letter from An Conradh to Belfast City Council about the Unionist dominated Council's refusal to allow Sinn Féin members to address it in Irish elicited the reply that Councillor Ó Muilleoir's (S.F.) request for bilingual stationary and permission for Members of the Council to speak in Irish in the Council chamber had been refused by the General Purposes and Finance Committee and this refusal had been ratified by the Council.

Correspondence on this issue with Brian Lenihan, Dublin's Foreign Affairs Minister obtained the response that the Dublin Government was working in the Anglo-Irish Secretariat to strengthen the position of Irish in the North. Although the matter was seen as being for the City Council it was stated that the Minister would raise the question with the Secretariat.

A SUBMARINE WHITEWASH?

As reported in Carn 62, the UK Ministry of Defence has at last paid some compensation to Irish fishermen who suffered loss following the sinking of the fishing vessel "Sheralga". It is thought that the Ministry of Defence has secretly paid out compensation in other cases involving submarines and fishing vessels. No details can be obtained because of the obsessive secrecy which surrounds the whole subject.

It is noticeable that, after years of ignoring League reports of submarine incidents, stories about fishing vessels being sunk or disappearing in the Irish Sea are now being presented by the UK media. It might be the case that some of these stories are influenced by Ministry of Defence pressure. A recent story in the English newspaper the "Guardian" seemed perilously close to saying that accidents involving fishermen were inevitable because it was paramount to maintain secrecy. Not much crusading journalism here!

This particular "Guardian" story reports that the Royal Navy "always maintains that at sea in peacetime, the safety of life is a paramount concern". The fishermen from the "Sheralga", who were left to drown, must be puzzled by this assertion. The "Guardian" article points out warning fishermen of submarine transit lanes might help. But it then concludes that this "would also help a potential enemy to find our submarines". All in all, an article which is desperately fair to the military boys and their toys.

An interesting development is that submarine stories have now reached the sports pages of UK papers. On 24 July 1988, the English newspaper the "Observer" carried a personal account by the skipper of a 78 foot yacht which collided in pitch darkness with a submarine near the Mull of Kintyre. The yacht's distress call was answered immediately by the coastguard and HMS Challenger, a "warship exercising in the vicinity". The commander of the submarine which was probably involved, HMS Otus, offered assistance to the yacht. Maybe some mariners are more equal than others.

BRIAN MAC STOYLL

APPEAL FOR IRISH MEDIUM SCHOOLS

Irish-medium schools are functioning in Southill, Limerick, and in Castleisland, Co. Kerry, without recognition from the Department of Education. The overheads involved in running a school are high — teachers' salaries, rent, insurance, electricity, heating and equipment. The Department of Education has not provided any money whatever for either of these two schools. The parents and supporters of those schools have made every effort to meet those costs but they are now in considerable debt.

Growth of new schools impeded

The dramatic growth in the number of Irish-medium schools is recognised as one of the most hopeful signs for the future of Irish. The Department of Education should be to the fore in efforts to establish Irish-medium schools, they should be supporting those efforts and facilitating their establishment. It is shameful that the position is otherwise. The Department of Education is, since the Summer of 1986, impeding the growth of new Irish-medium schools.

Many Irish-medium schools have been established, over the years, with an initial enrolment of 15 to 18 pupils. They have all been a great success. In the Summer of 1986 the Department stated that, in future, new Irish-medium schools would not be recognised unless twenty pupils or more were on the school roll. In the Summer of 1987 the Department invented a new rule — new Irish-medium schools would not be recognised unless twenty pupils or more who had *never* attended school before were on the new school's roll.

Conradh na Gaeilge and Gaelscoileanna are certain that Irish speakers will come to the assistance of these courageous parents, that this appeal will be successful, that the parents will be encouraged to continue their good work and that the Department of Education will have to recognise the rights of these parents to an Irish-medium education for their children.

Conradh na Gaeilge and Gaelscoileanna are deeply concerned that they find it necessary to launch this type of appeal for the second year running because the Department of Education is failing to fulfil its obligations.

Money for this appeal should be sent to: Conradh na Gaeilge, Gaelscoileanna, 6 Sráid Fhearchair, 7 Cearnóg Mhuirfean, Baile Átha Cliath 2 Baile Átha Cliath 2.
or

LATE NEWS

Recognition was finally granted to Gaelscoil Aogáin in Castleisland in August.

POVERTY WIDESPREAD

The first annual report of the Combat Poverty Agency was published at the end of June. It stated that over a quarter of the Republics population — about three-quarters of a million people — are living in some degree of poverty. More disturbing according to the report is the fact that children now make up a higher proportion of the poor than they did fifteen years ago. The problem is essentially one of inequity. The top 20% of families enjoy 43.8% of gross income while the bottom 20% must do with 4.6%. The widespread nature of poverty is such that there is no question of it being a residual problem resulting from bad luck or the inadequacy or laziness of individuals — it is rather as the report states "a reflection of the structure of Irish society and in particular of the inequality of income, resources and opportunity in Irish society."

The report called for a major anti-poverty programme to complement the Government's Programme for National Recovery. The programme involving reform of the social welfare and taxation systems, community development initiatives and other measures would cost £200 million a year to implement.

Unfortunately the Irish Congress of Trade Unions at their annual conference in July saw fit to renew its commitment to the Programme for National Recovery despite the wide-ranging effects of cuts in health, education and social services and the fact that employment targets and social aims were obviously not being met. A call for a special delegate conference to be held in January to consider withdrawing from the Programme for National Recovery if its targets were not fulfilled was defeated by 170 votes to 109.

At a conference in August, "Towards Equality", the director of the Combat Poverty Agency, Hugh Frazer emphasised the points made in the Agency's annual report.

Again statistics highlighted the inequalities starkly. The top 10% of the population get one-third of direct income, the bottom third

get 4%. Fifty per cent of Irish workers are paid less than the average income. One in four workers are low paid. Limited information on wealth shows that the top 20% of the population own 93% of all wealth, the top 1% alone own 33%.

Other speakers emphasised the inequalities of the Irish education system. Education, instead of being the avenue to social equality, perpetuates the inequalities of social class, income and employment. State supported education favoured the well-off, while funding to the Vocational Educational Committee system, where lower income groups dominate, has been reduced.

Speakers from the North pointed out the grim effects of Tory policies there. "Trends and policies in Britain are now moving deliberately and systematically towards inequality, with a philosophy that says that inequality is a good thing," it was stated. The last British budget had considerably widened the gap between those with a job, and the underclass with no security of employment. The privatisation of Harland and Wolff, of Northern Ireland Gas, and of Shorts, will wipe out one-third of the North's manufacturing employment, it was predicted.

The Celtic League has a "social aim" — i.e. in the Constitution.

"Recognising that the Celtic peoples will be free only in a society which will give to all the means to participate actively in the national affairs, i.e. to control production, exchanges and services and the exploitation of national resources for the benefit of all."

At this year's A.G.M. in Mann the question was asked what exactly this meant. At a minimum it must mean that the League can neither condone nor ignore the inequalities outlined above but must recognise their existence, advocate their elimination and aid this collectively or as individual members in any way possible.

C. Ó L.

KERNOW

COMHAIRLE NAN SGOILTEAN ARAICH

Da yw redya Derivas Blydhennek rag 1987/88 an bagas ma a veu fundys yn 1982. Dres an hwegh blydhen a'y vywnans, an bagas re dhyghtyas pedjwardhek bagas gwari warn ugens rag fleghes yowynk yn-dann bloedh skol ha pymthek bagas rag fleghes gans aga herens yn lies ranndir Alban mes dres oll y'n Ynysow a'n Howlsedhas ha'n Ugheldiryow. Towl an bagasow ma yw gweres an fleghes ha'ga herens ow tyski ha kewsel Gwydhalek hag yma fleghes yn bagas Stornoway a woer kewsel Gwydhalek lemmyn kyn na gewsons marnas Sowsnek pan dheuthons dhe'n bagas, hag yma bagasow erell a wra an keth tra kyns pell.

Yma neb kaletter gans fleghes a gews Gwydhalek yn freth. Ny vynnontji kewsel Gwydhalek pan esontji yn mysk fleghes a

gews Sowsnek yn unik, mes an bagasow a re dhe'n fleghes ma an chons dhe gewsel Gwydhalek gans fleghes erell hevelep ow tightya dydhyow arbennek ragtha i, ha'ga hennertthe dhe gewsel Gwydhalek gans an fleghes a gews Sowsnek pan yntji oll warbarth.

Ynwedh yma "Padraig" yw kyttrin gwari ag an fleghes. Padraig redj eth dhe Inverness, Islay, Ynys Skye, Stirling ha Lochalsh, mes yn gwetha prys shyndys veu Padraig ow mos yn-dann pons re isel!

Tus yn Alban Nowedh (Nova Scotia) a vynn dalleth unn bagas gwari po moy y'n vlydhen ma hag yma towlow ynwedh dhe fundya bagasow gwari y'n yeth Gwydhalek yn Amerika, Australia ha Pow Sows.

Tus a vynn skoedhya C.N.S.A. re guntellas £40,000 dres 1987/88 hag yma pedjwar den a wra oberi rag an bagas oll po rann a'ga thermyn, y'ga mysk an Ordenor, Finlay MacLeod. Dhe'n Ordenor yma meur a ober dhe wul, kesoberi gans bagasow erell yn Alban, dightya kursow dhe edya hembrynkysy rag an bagasow gwari, ha skrifla lyvrow ragtha h.e. h.e.

Rag dyllas derivadow yn kever C.N.S.A. yma lyver termyn "Comh-radh" a vydh dannvenys dhe dus a vern, ysyly an Senedh,

h.e. To wlennow bellwolok ha radio re beu dannvenys yn mes hag yma towl lemmyn dhe worra derivadow yn kever an bagasow gwari y'n saghyer a vydh rys dhe vammow nowydh hag i ow kadja an klavdji gans aga baban nowydh!

It is good to read the Annual Report for 1987/88 of Comhairle nan Sgoiltean Araich which was founded in 1982. The aim of the groups is to help the children and their parents to learn and speak Gaelic.

ROL A-WOLES A DHYSQUETH LEOW US BAGASOW GWARY

Randyr	Bagas Gwary	Kerens ha Flogh
Western Isles	14	6
Highland	12	5
Strathclyde	6	3
Lothian	1	1
Tayside	1	—
Summen	34	15 =49

WILL THERE BE A DIVORCE?

Ever since 1979, at the time of the first European Parliamentary elections in the U.K., Cornwall and Plymouth have formed one Euro-constituency while the rest of Devon has formed another. The Cornish have never accepted this position, and in 1978/79, a quarter of all representations made to the Boundary Commission concerning the proposed boundaries was in relation to this one above, asking that Cornwall be a Euro-constituency in her own right.

In 1983 an enquiry into the constituency boundary was heard. It was held in Plymouth and the Cornish objectors were led by Mebyon Kernow. The Assistant Commissioner recommended no change.

On July 12th and 13th, 1988, the Cornish people mounted a third offensive against the status quo. The opportunity arose because of a proposed minor boundary change which would move 249 electors into the constituency from the neighbouring Devon constituency. Within a 10-day period in April, a petition containing 939 signatures was raised, and together with a request from the North

Cornwall District Council, this entitled the Cornish to a full enquiry.

Between April and July, Jim Pengelly and others organised the Campaign for a Cornish Constituency, which was primarily aimed at arousing consciousness within Cornwall to the situation, and this met with great success.

Both at the enquiry itself, presided over by an Assistant Commissioner, Mr. Gordon Flather Q.C., and in written submissions sent separately, representations objecting to the present arrangement came from all quarters. Cornwall Council sent in a lengthy submission, and five out of the six District Councils voiced objection, three of them, Kerrier, North Cornwall and Caradon giving evidence at the enquiry. Over 25 parish councils made representations, as did two of the five Cornish M.P.s, namely Mathew Taylor and Robert Hicks. David Mudd, the Conservative M.P. for Falmouth/Camborne also publicly declared his support, though the chairman of his constituency association, Mrs. Ann Peck, was the only Cornish person at the enquiry to speak in favour of retaining the status quo. Indeed, the only others to agree with her stance were the Conservative agent for the existing Euro-constituency and a Conservative from Devonshire. Plymouth City Council did not appear at the enquiry, but wrote a letter supporting the present position.

Other representations in favour of separation came from the Stannay Parliament, the Cornish Nationalist Party, the Cornish Assembly, and Colin Lawry, a County Councillor who relayed the support of Plaid Cymru and SNP M.P.s as well as the fact that they are tabling an Early Day Motion in the House of Commons. Winifred Ewing M.E.P. has also written in support and appeared at the enquiry as counsel on behalf of the 939 petitioners. Representatives of Kesva au Tavas Kernewek, Cowethas an Yeth Kernewek and the Gorsedd also gave evidence.

The battleground is centred over the conflict between the need to have Euro-constituencies with electorates as near the electoral average for England and Wales (about 550,000) as is reasonably practicable and the interests of "special geographical considerations". These are the two criteria contained in section 10 of Part 2 to Schedule 2 of the European Parliamentary Elections Act, 1978, as amended.

At present there is only one place in Great Britain where the special geographical considerations aspect is held to outweigh the "numbers" criterion, namely, the Highlands and Islands of Scotland.

"Geographical considerations" is given a broad definition and includes history, culture, the economy, and so on, as well as the narrower physical features.

The interests of the Boundary Commission lie overwhelmingly in retaining the status quo, because any alteration to the Cornwall and Plymouth Euro-constituency of the sort desired means that there would be a "knock-on" effect involving changes to Euro-constituencies all the way to London. Alternatively, as Paul Tyler, ex-M.P. for Bodmin, suggested, since there is an inexorable movement of population from the North of England to the South sooner or later the North will have to lose one constituency and the South gain one (the total of 66 has to be maintained), so that this may as well be done sooner rather than later.

The Assistant Commissioner will make his recommendation some time in September. If resolve, determination and merit are anything to go by then the Cornish people should win, but we all know that the interests of bureaucracy and convenience are all too prevalent these days.

PAUL SMALES

THE NINTH PERRANPORTH CONFERENCE

This was held at the Ponsmere Hotel on May 21st and 22nd, 1988, with the theme "Vanishing Cornwall", which involved an examination of the conflict of interest between conservation and the environment on the one hand and market forces on the other.

One of the principal speakers was Mr. Cairns Boston, the managing director of Land's End Limited, a company owned by Mr. Peter de Savary. Mr. Boston outlined the plans for the development of Land's End and (by means of slides) showed the progress already made. There was criticism in particular of the historical perspective being demonstrated by the developers.

The major heritage and conservation bodies were represented at the conference, and included the National Trust, the Cornwall Heritage Trust, the Cornwall Trust for Nature Conservation, English Heritage, and the Farming and Wildlife Advisory Group.

A member of Operation Chough gave an account of the way in which it is planned to reintroduce the Cornish Chough, the Cornish national bird, to the wild. It was last seen on the Cornish cliffs many years ago.

Other events of the weekend included the first public viewing of a loose-leaf booklet for the teaching of Cornish Studies in schools, published by the Cornwall Education Authority; the announcement that the Celtic T.V. and Film Festival will be held in Cornwall in 1990; and the announcement of the release of the seven Ethiopian princesses, held in captivity without trial since 1974, a campaign which has had strong Cornish participation.

Mathew Taylor, M.P. for Turno, addressed the conference on the state of the National Health Service in Cornwall and Christopher Beazley, M.E.P., on developments in Europe. There was also a lively debate on the proposal

AN GOF COMMEMORATION



The Mebyon Kernow Loundres branch held its annual An Gof commemoration ceremony at Marble Arch on Sunday, June 26th at 3 p.m. John Fleet, the administrator of Cowethas Flamank, addressed the gathering and laid the wreath. Cowethas Flamank, founded in 1969, is a Cornish affairs research organisation, and is named after Thomas Flamank, a Bodmin lawyer, who was one of the leaders of the Cornish army in 1497, when it marched to London and engaged in battle with the King's army at Blackheath.

Similar ceremonies are held annually in Bodmin and at St. Keverne, the home of the other principal leader, Michael Joseph. The photograph shows John Fleet, bending down laying the wreath (after which we stood for two minutes silence), with Bill Ham's, with accordion, who led the singing of "Trelawny" at the end, to the left.

Several members of Plaid Cymru joined us this year. In fact, all the Celtic nations were represented in one way or the other — we are always supported well by the Celtic League, London branch.

to bring garbage from New York across the Atlantic and dispose of it in Cornish tin mines. Mr. George Pritchard outlined these proposals and encountered instant and profound scepticism, if not condemnation.

PAUL SMALES

LETTER

Dear Editor,

I can't agree with Richard Jenkin's appraisal of traditional Cornish in his letter to *Carn*, Spring 1988.

Richard refers to "the sparse written remains" which "do not enable us to reconstruct Late Cornish in its entirety." But the book hitherto regarded as the standard work on Late Cornish, Jenner's 1904 *Handbook of the Cornish Language*, is not a complete study of traditional Cornish grammar, and anyone relying upon it as a source for this period for the language would be bound to consider it wanting. Furthermore, Nance, in his *Cornish for All*, 1929, though he based the book entirely on late Cornish material, completely stifled this by reforming the whole content as his new "Unified Cornish", thus rendering it virtually useless as a study of the language that had actually existed.

In the early 1980's Rod Lyon made the first serious attempt at presenting late Cornish as an integrated language. However, no complete grammar of traditional Cornish has yet appeared though one is in an advanced stage of preparation following six years of intensive research. This is *A Manual of Vernacular Cornish* which it is hoped will be published by *Teere ha Tavaz* later this year, and the grammatical material of this book is at least as complete as any other grammar of the Cornish language that has ever appeared.

Richard refers to the spelling of the 18th century writers of Cornish; indeed, the principal writers of the late 17th century are preferable, not having been influenced by Llyud's untypical phonetics, useful though these are for study purposes. The English letter-combinations, quite the reverse of detracting from the language, are entirely beneficial; and the spelling variations, far from being a sign of weakness, are invaluable for making comparisons and grouping words sharing common vowels. Yet it is not only the writers of late Cornish who show spelling variations for such are also evident everywhere in the mediaeval texts where they are, after all, still sharing a common orthography with the English of the time. Furthermore, contrary to the fashionable opinion that the present-day pronunciation of Penwith English owes little or nothing to the once-spoken Cornish language, a study of the 17th and 18th century spellings coupled with careful reference to the observations of Llyud show a persistence of the pronunciation of the language of those times into the traditional pronunciation of the old generation of West Penwith people born before or not much later than 1900. A few examples will suffice:

Llyud gives us an idea of the value of the long *a* indicating that his spelling of *mân* is to be pronounced as "mane". My information from Dr North is that the pronunciation of "mane" circa 1700 would have been much as it is today, which is to say that it would not rhyme with "autobahn" so much as with "rain", contrary to the school of thought that would pronounce Polglaze as "pol-glass". While the *a* sound is not likely to have been quite like that of current Standard English, it is on the other hand quite likely to have been closer to the long *a* of West Penwith.

Llyud further indicates that the long stressed *e* is followed by an "a" sound in his day, so that older *den:man* had now become *dean*. A consideration of how "easy" is pronounced

in St Just or "season" in St Ives (by those who have not had their good Cornish voices squeezed into the strait-jacket of standard English) will reveal the persistence of this e + a sound.

Again Lluyd, and sometimes Rowe also, used **lh** for **ll** (e.g. **pelha**: further) indicating the true sound of the Cornish double letter. The special quality of the Cornish **l** has also been the subject of comment by other writers. In West Penwith generally and in St Ives in particular we can still hear this characteristic **l**.

One further example: the final **s** in Cornish was often pronounced as **sh** (e.g. **callish**: hard. Unified: "cales"). A speaker as far east as Carnkie has recently been heard to pronounce **days** as "daysh" and **pounds** as "poundish". This phenomenon is also found in place-names, so that in Nanjizal the ending **-ce** (or **-s**) has become **j**; but the **sh** and **j** in these examples have the voiced quality as found in the **s** of "casual".

These few examples are enough to indicate the persistence of Cornish language sounds into the present day, and this is to say nothing of the characteristic Penwith intonation and delivery. A group of old Penwith people heard indistinctly, as through closed doors or at a distance, sound as Breton as a group of language-revivalists sound English. For Breton read Cornish, since the two languages share so much when it comes to manner of speech; and you have a situation where in either case the sound of one language has persisted into the use of the other.

Richard points out that English sounds have changed over the centuries . . . but had the Cornish language never died out it too would have changed by now; yet both Unified and Phonemic Cornish attempt to take our language back into the Middle Ages as though no development ever took place after 1500 A.D.!

Richard refers to the opinion of Thomas Tonkin, but Thomas was not much of a linguist, nor was he a native speaker, and his views on the language are not very valid. Listen to John Pengilly or Rod Lyon talking fluent Cornish today and see how the words run together! Yet anyone who understands the language can understand them. With no unbroken teaching of grammar or spelling the ordinary working people that native Cornish speakers were would obviously have been hard put to it if asked to write the language down grammatically. Could a Bushman be expected to be able to write Griqua? This does not mean that people could not communicate intelligibly. The argument may be taken a stage further: consider the handicapped person who is scarcely able to speak and whose attempts to do so would in the old days have condemned him as an "imbecile", yet we know today that such a person may be as intelligent as anyone else. You can't always tell from what you hear unless your ear is trained.

The matter of whether to use "yn medthanj y" or "meth angye" is a red herring. To begin with English itself shows many examples of transferred letters: apron, adder, auger, aithchbone were originally **napron**, **nadder**, **nauger**, **naitchbone**, while newt was originally **ewt** and nickname was **eke-name**! Then there are corruptions such as "banister"



Overshadowing the small token of Cornish resistance — a paint daubed Tudor Rose logo of the English Tourist Board — is the legend "Merlin's Magic Land". Will the Cornish allow this inscription to become a fitting name for a Cornwall of the future?

for **baluster**, and "binnacle" for **bittacle**, which last word was actually *preserved in its correct form* among the Cornish fishermen, and there's tradition for you! There are many more examples.

Yet it is in no way certain that **angye**: they/them, is the result of a similar mistake on the part of Cornish speakers, for on the one hand although the 3rd person plural, pronoun was originally spelt **y** this does not necessarily mean that it was pronounced as a simple "y" (cf. the misconception over the English "ye olde" where **ye** was not pronounced as "ye" but as "the"), on the other hand the varied spellings of the word show that the notion that **angye** is a corruption is too simplistic an explanation; for Nicholas Boson writes **chei**, while Rowe writes variously **y**, **nge** and **an gye**. The prefixed **an** may just be a way of representing the sound of an **n** in an awkward position.

It is also most unlikely that at the time "The Creation of the World" was written, when there was still a large Cornish-speaking population, they thought the word **angye** embodied the word **an**: the; yet **an gy** is a spelling found in this work.

Meanwhile it can be noted that the Breton for "they" is **i**, **int**, or **int-i**, and later Cornish often reflects Breton. Our word is most probably a simple parallel of the Breton, so that **angye** = **int-i**. It need not surprise us that Cornish uses the emphatic form at all times (**int-i** is emphatic) for in late Cornish the use of the emphatic form of pronouns was common even where no emphasis was intended.

As for the matter of Cornish dialect, I am surprised at Richard's remark that "no-one would use it all the time or outside his own circle". Are we ashamed of it then? That's how languages get lost. But standard English is a comparatively new thing, and nobody is a going to tell me that Richard Trevithick and Humphrey Davy did not have a Cornish accent. We know David Penhaligon did.

Those who turn their backs on dialect inevitably find themselves in camp with standard English . . . or perhaps Midlands, which may be worse but is certainly no better. We then hear the language spoken as a flabby Anglo-Cornish having the same general tone as, let's say, the very English Margaret

Thatcher. You can hear this on one of the tracks of Ted Gundry's new cassette . . . (not Rod Lyon himself who is being interviewed, but the background talk).

Dialect enshrines tradition, and traditional (not "put on") dialect speakers are the last remnants of the real Cornish. Of course, when referring to *dialect* I mean the speech used naturally and traditionally by people who would not be ashamed to be heard speaking it in any society. I do not refer to the indeterminate "Cornish dialect" of those who only regard it as a study, or something funny for party occasions, and which does not actually exist as an entity. For you can't take bits and pieces of dialect from all over Cornwall and declare it to be "the Cornish dialect". What I do refer to is the dialect of West Penwith, as being the nearest that relates to the language. Of course, if we relegate dialect to humorous anecdotes and "old characters" we are not only being very insulting to people who are simply speaking a different form of language to what may be our own, though just as fine and maybe finer, but we are actually denying our own origins.

Finally, in decrying the employment of actual linguistic tradition Richard speaks of putting Cornish "in the position of Manx in obscuring its relations with other languages . . . (presumably Celtic). Well, it has been said before and it should be said again: We Cornish may have Celtic links even though these are not particularly obvious, but we are **Cornish first** and Celtic afterwards. What has made Cornwall Cornish, and incidentally preserved some of that Celticism, long before any idea of the language revival, and long before any notion of being Celtic, has been **the Cornish people**, and when it comes to language the language they used and which has given us the actual **traditions**, which is to be seen all around us on the sign-posts and in personal names as well as in the rapidly vanishing language survivals into dialect, is no make-believe, theoretical or nostalgic pseudo-Celtic reconstruction but **Cornish as it really was**, and as it was used by Cornish farmers, miners and fishermen. They were the ones who kept the language going. Are we to be ashamed of them too?

Yours,
RICHARD GENDALL

MANNIN

MANNIN AS Y CHORN

Mastey ny cheeraghyn Celtiagh, skimme keayrt ta shin cosoylaghey Mannin rish y Chorn. Goll rish y Ghailck, va'n Chornish bunnys ersooyl. Ta'n daa heer surranse er y fa dy vel ymmodee joarrecyn er jeet dy chummal ayn. Ta ard-ghoo ec y daa heer myr buill ry-hoi laghyn seyrey. Agh shegin dou gra dy vel y cosoylaghey shoh cur yn olk orrym dy mennick. Shimmey anchaslys eddyr y daa heer. Ny keayrtyn, shegin dou goaill rish dy vel mee er jeet dy ve began corree tra hoilshee nyn mraaraghyn as shuyraghyn Cornagh nagh vel ad toiggal dy vel seihll elley ayns Mannin. Ga dy vel shin gaccan my e chione, ta Tynvaal ayn. Ga dy vel eh cheet dy ve ny Sostnee gagh laa, ta'n leighderys Manninagh ayn. Ta shenn reddyn as cliaghtaghyn, ayns Mannin foast ta slane Manninagh, ga dy vel ad ayns gaue mooar nish.

Gyn ourys, ta shenn reddyn as cliaghtaghyn sy Chorn ta slane Cornagh. Agh cha nel y

vondeish jeh reilts Cornagh as leighderys Cornagh er ve oc rish keeadyn dy vleeantyn. Foddee dy vel eh ny share myr shen: my ta Manninaghys ry akin ayns reilts as leighderys, cha nel eh feer vondeishagh da ny Manninee nish as ooilley ny riftanyn oasle as roosteyryn gymmydey lieh-heyrnsys Vannin dy chosney argid! Agh ny-yei shen as ooilley, t'eh jeeaghyn nagh vel ny Manninee toiggal ny vondeishyn ta foast oc.

Vondeish elley t'ec Mannin: s'cooin lesh paart jin sleih va loayrt Gailck dy dooghyssagh. Cha vod Cornagh erbee gra yn un red mysh Cornish. Agh my t'ou goll gys chaglymyn goll rish Scrif Celt, nee oo fakin dy vel dy Cornee foddey ny s'tarroogh na ny Manninee ayns cooishyn chengey. Ta ny Cornee cur magh ny smoo lioaryn ayns Cornish as mychione Cornish na ta ny Manninee jannoo bentyn rish y Ghailck. Dy mennick, ta ny Cornee sheiltyn dy ve ny s'breeoil na ny Manninee. Cre'n fa?

Ta un vondeish scanshoil ec ny Cornee cosoyllit rish ny Manninee: ta ny smoo jeu ayn. Ta shoh scanshoil er y fa dy vel oo laccal sleih dy jannoo yn obbyr. As ta colught lioar oc ta ayns foayr jeh cur magh stoo Cornagh. S'treih iham nagh vel y lhied ayns Mannin neayrs hooar y Shearwater Press baase.

Gyn ourys, ta ram obbyr er ve jeant son y Ghailck as ta paart jee er ve speeideilagh. Va fockleyr y Vreagagh currit magh, va coorseyn O-level jeant, ta ny lioaryn "Spot" as "Ny Chied Thousane Fockle Gailckagh" er ve currit magh. As red yindysagh dy vel Gailck ry chlashtyn gagh shiaghtin er Radio Vannin. As cre mysh ny scannaneyn Gailckagh?

Agh ta obbyr erskyn towse ry jannoo. Ta shin ayns feme jeh coorseyn-baghee raad ta sleih goll dy chummal ry cheilley son paart dy laghyn dy heet dy ve flaoil sy Ghailck. Erskyn ooilley, ta shin laccal sleih ta loayrt Gailck gyn aggle as dy flaoil. As shegin dooin jannoo nyn gooid share dy skeayley y Ghailck mastey'n phobble. Cha lhisagh y Ghailck ve ayns ghetto.

T'eh jeeaghyn dy vel ny Cornee er nyannoo obbyr vie ayns possanyn-cloie raad ta paitchyn gysaghey Cornish. Raah dy row er y lhied ayns Mannin. Shegin dooin streeu dy chur y chengey er y hoshiaght gyn ve smooiinaghtyn er ny sheen laghyn car y traa. Lhig dooin screeu sheese list jeh reddyn oddys ve jeant as jannoo ad.

BRIAN MAC STOYLL

DESPERATE BUT NOT HOPELESS

The first thing I did after landing in Doolish on my first visit to Mannin on my way to the Celtic League AGM in Balley Keeill Yood was, once I had found a place to stay, to go for a stroll. On my way I passed an estate agent's office and had a look at the house prices.

What I saw set the stage for what could happen if unrestricted immigration is allowed to carry on in Wales.

I needn't mention more than the price of one house, that of a derelict cottage, admittedly with fine views of the mountains and the sea, but still derelict. The asking price for it was £90,000.

Mannin is being bought up and the Manx are being bought out fast. A relentless cheque book invasion is in full swing. Yet Mannin has a government with the power to stop and reverse the process. It can be done in the autumn when Yn Kiare As Feed sit next. Will they act? The longer they dally the harder the task. If nothing is done Mannin will be no more Manx than the Isle of Wight. Is that what the Manx want? Is that what Yn Kiare As Feed want?

The process of national annihilation is being ably abetted by the Manx Education Authority. Perhaps some of the readers of Carn don't know that there is not one Manx medium primary school nor one Manx medium secondary school. The Manx Education Authority provides English schools only. Any Manx parents who want a Manx education for their children have no choice but to keep their children from school and teach them at home. How many of the parents have the guts to do just that? That means, in most cases, learning Manx themselves and keeping one step ahead of the children all the time. The sooner they start the better, when the first-born is still in the cradle. It needs total dedication to the national cause. In the meantime there must be parents who are prepared to plague the Education Authority non-stop with letters, phone calls, deputations, protests and so on until it does its duty towards the Manx people and their language for the first time since it was set up.

How many Manx parents are there who will dedicate themselves to the noble cause of that priceless treasure, the only language about which they can say, "This is ours". Two hundred? It is enough to start off with. A little yeast will leaven much bread.

The Manx children must not be deprived of their most precious heritage any longer. To return to foreign immigration. What can

Yn Kiare As Feed do? Put up taxes, of course, to U.K. or even Republic of Ireland levels. The come-overs would become go-backers in their tens of thousands. "But the population would drop disastrously," you may be told. Yes, it might tumble to twenty thousand. But that would be no disaster. We know who would go — the ones who have no roots here — the foreign tax avoiders. It wouldn't pay them to stay any longer. It is Mammon that directs their every move.

And the Manx? For a start they could afford to buy homes, farms and businesses once again. That's not a bad start.

Do not Yn Kiare As Feed understand that by leaving the floodgates open to foreign investment and rich immigrants that they are impoverishing their own people and will destroy them unless the process is reversed. The remedy is simple. It just needs courage.

The island has ample resources for the Manx nation. That would be true economic independence — self sufficiency for the essentials and trading only for the luxuries. Many European countries just can't do that. They have to trade for survival because they haven't got enough land to grow enough food for their own people. Mannin can do what they can't do.

MERFYN PHILLIPS

FAMILIES HOMELESS IN MANX "BOOM" . . .

The Manx Government is turning a blind eye to the plight of families made homeless, and in some cases torn apart, by the Island's rampant property boom.

The Government has so far evaded responsibility for the most tragic victims of its own economic policies, who are being evicted by private landlords to make way for offices and banks. Out on the streets, the tenants can find no alternative flats and no Council accommodation.

Families face the greatest difficulty, with instances of children taken into care to give their parents a better chance of finding a roof over their heads. One young couple, both unemployed, have even been living in a tent because the only flats available charge "Yuppie" rents.

In Douglas, where one MHK estimates 50 court eviction orders in the last three months, the Corporation's waiting list for housing has grown by over 25 per cent in the space of one year. The list now has some 500 names, and families with children presently face a wait of two years for a Council house.

The Government's response to the evicted families crisis has been one of breathtaking complacency. To tackle the overall housing problem, it has indeed announced a £15 million crash programme involving 500 new units of Council accommodation, sheltered complexes for the elderly and homes for first-time buyers, the first of which should be ready in about one year. But in the meantime Government has no plans to help the people suffering the immediate tragedy of eviction, and a year is a long time without a home.

Emergency camps for the homeless would, of course, be a very visible and very bad advert for the Manx Government's "Caring and Prosperous Society" (the declared aim of its offshore enterprise policies). The mere existence of such families is embarrassing to Government, and while MHKs have been working behind the scenes to help individual cases there has been no serious attempt to debate the matter urgently in public.

But the Government's reluctance to intervene goes deeper than concern over appearances. Some of the tenants involved are thought to have been living on the Island for a relatively short period, and are therefore not deemed to be among "our own people", (to use the words of a Government Minister). They are allowed to work on the Island but, however dire their difficulties, cannot claim assistance as full members of the community.

At present no authority in the Isle of Man has a statutory duty for emergency housing, and the Government clearly has no desire to assume responsibility for these second class citizens. The Governmental approach seems to hope that they might go away if ignored for long enough, while the provision of help could encourage them to stay, to become a burden on the State when the boom recedes. It is still not known exactly what proportion of the homeless are undeserving immigrants, but their presence offers a convenient if unconvincing excuse to do nothing.

The inadequacy of the Government's response to the evictions has a number of components, not least of which is a fatalistic tendency among Manx politicians to accept such events as inevitable natural disasters beyond their control.

There is also the hypocrisy of a system which panders to the rich newcomers but abandons the poor to the mercy of the market, which feels no obligation in the name of humanity to those who have helped build its prosperity. Lacking the courage or principle to create proper citizenship controls, the Government tolerates a terrible division in society where the fundamental right to shelter is dependent on wealth, and immigrants suffer discrimination on the grounds of class.

However, the ordinary Manx people feel there is something inherently wrong in evicting families, whatever their origins, to boost the profits of developers and offshore financiers. The Government's position may be in more danger from popular unrest than it dares to imagine.

THE TREASURY — BI-LINGUAL CURRENCY

Following Tynwald's Select Committee Report on the "Greater Use of the Manx Language", a question was raised in Tynwald by the Hon. Member for Ramsey, Mr. Charles Cain, in April 1986. He asked when the Treasury would be issuing bi-lingual currency in line with the recommendations contained within the Report. The question was answered by the Chairman of the Treasury, who said that although the Committee's Report had made no specific recommendations on this point, the Report did state that "provided the denominations are clearly understood, we think that it is highly desirable that all Manx legal tender and stamps should incorporate some Manx Gaelic".

The Chairman's reply considered that the cost of re-designing bank notes would be prohibitive and that the bi-lingual question would only be addressed when re-designing of notes was necessary.

More hope was held out for bi-lingual coins and that this matter would be decided "when the Treasury considers designs for the circulating decimal coins which are to be issued during early 1988".

The Mannin Branch Gaelic Forum which discussed possible ways to create more general awareness of Gaelic, recommended that bi-lingual currency would be an obvious way to do this and that it would add to the status of the language. As a follow-up to the Forum the Mannin Branch wrote to the Treasury (amongst others) to urge the use of Gaelic in line with Tynwald's recommendations. The reply was favourable, but non-committal although Mannin Branch's letter may have acted as a reminder of the consideration promised to Mr. Cain. We were naturally delighted when two coins bearing Ellan Vannin appeared in general circulation. The complete series of nine bi-lingual coins, ranging from 1 penny to 5 pounds are to be put into circulation gradually, but complete sets are available from the Treasury. The coins feature different aspects of Manx commercial activity. Government introduces new designs every four or five years and regards this as a cost-effective way of stimulating interest and off-Island publicity.

A letter of congratulations from the Branch was sent to the Treasury. In his reply, the Treasury Minister, Mr. David Cannan, M.H.K. said, "I cannot commit Treasury to the future use of Manx Gaelic but letters like yours fill me with great encouragement." We would like to encourage the Treasury to adopt bi-lingual currency as a general principle, not just for special issues, and feel that letters expressing interest and support for this initiative by the Treasury would be of great assistance. Please send letters to Yn Tashtey (The Treasury), Isle of Mann Government, Buck's Road, Douglas.



First issue of coins to bear Manx Gaelic.

C.J.K.

DR JOHN CLAGUE 1842-1908

Dr. John Clague, who was born October 10th 1842, died 80 years ago this year on August 23rd. His influence on cultural matters, especially music, is being appreciated more as the years go on. His contribution to the original book *Manx National Songs* (Boosey & Co. 1896) and *Manx National Music* (Boosey & Co. 1898) was massive. Almost all of the tunes used were collected directly by him. However, the rest of his manuscript collection has not been given much serious attention until quite recently. Apart from an excellent study of the tunes by A.G. Gilchrist for the *Journal of the Folk Song Society* in 1924, there has not been, so far as I am aware, any systematic study of his manuscript. It has been transcribed and indexed and some study has been started since then.



Dr. John Clague.

When George Broderick, as he was then, obtained a photocopy of the entire manuscript from our National Museum (in 1975) interest was aroused and a modern re-appraisal has gone on ever since. Because people from a variety of musical disciplines have been encouraged to look at the tunes in the light of today's attitude to Folk music generally, facts which have remained unrecognised until now have been coming to light. For instance, a better appreciation of the musical modes to be found in the collection, and how they can be treated harmonically, has helped to undermine the previously held view that the bulk of our tunes are of a mournful and melancholy nature. This arose out of the idea that the Dorian mode, for example, is essentially of a minor nature. The new treatment of Dorian tunes may only be a reflection of modern fashion, but it is important that any corpus of National music should be re-valued by each generation, according to prevailing taste.

John Kaneen, with his own specialist knowledge, had for some time realised that there was a number of tunes in the collection

which had an English origin. There is, in any case, a number of tunes which have been imported from elsewhere. In most cases they have undergone a transformation which has imparted to them a local flavour. This is just as true for those which came, by whatever route, from England. John has been able to track down versions of these songs, from various countries, in English. From time to time I have made translations of these songs for those who sing in Gaelic, but who wish to extend their repertoire. Some of these new songs (old tunes) are already in use.

Sleih Gyn Thie, an organisation which seeks to co-ordinate the cultural efforts of various groups, has decided to mark this year, and draw attention to Dr. John Clague and his work. A commemorative service has been arranged in his own parish of birth during late August. The music used in the service will be drawn from his collection. Other projects have been initiated which will draw attention to his contributions to the Nation's cultural life. John Kaneen and myself have been collaborating in the production of a new bilingual set of songs to further promote and encourage a wider use of the tunes he collected.

In a Folk music context, a lot of work has been done already. Cair Vie, the Pipe and Bombarde band, has a small repertoire of native tunes along with Scottish ones. I have heard of some of the melodies being arranged and used by a string quartet, and others were arrangements of other tunes developed for use by the numerous excellent silver and brass bands we have here. The ideal would be to find the full range of our music being used in every local musical context. We have yet to see any of the local Rock bands developing a distinct National style in the way it has been successfully done in other Celtic countries, by including local music, played in a Rock style, drawn our own resource of tunes and tradition. At least one Folk group has begun to exploit electric instrumentation. Not all schools at the Primary level make as much use of the local tradition as they could, and indeed once did. Ramsey school is a notable exception and some other schools have followed where they have lead in building a tradition.

Much of the other research and collecting done by Dr. John Clague remains to be re-valued. Peter Berresford Ellis found out on his recent research visit to the Island that Clague had compiled a vocabulary of medical terms in Manks. Dr. John also made a study of Folk-Lore, charms and herbal remedies, and of the language itself as it was spoken at the turn of the century. Although a lot of these studies appeared in a book published shortly after his death, (*Cooinghtyn Manninagh*) there must be much more to be found in his copious note books. They should be tracked down and examined again.

In the midst of a very busy working life (he had been examining a patient minutes before he died), with many official duties to perform, he managed to fit in a huge amount of private activity. Of course, the nature of his medical practice brought him in to contact with a wide variety of informants, giving him opportunities denied to others. However, the sheer volume of his efforts, leaving aside its value

and quality, should be an example and encouragement to all of us who work for cultural development to continue in our own activities with as much dedication. He, and others, handed on to us a rich tradition, much of which still waits to be understood afresh and developed to be handed on by us to future generations.

Colin Jerry

YR ANHREFN IN MANN

The appearance of Yr Anhrefn at Yn Chruinnaght this year, caused some surprise to some people, unprepared and not used to their brand of music. They are a Welsh rock group whose songs carry political messages, especially connected with the language movement. With other and contemporary and rock groups, they appeared on a record "Keltia Rok" which features songs from each Celtic country in the native languages. This record was organised by the present Celtic League General Secretary, Davyth Fear.

Davyth assisted the Committee of Yn Chruinnaght in contacting Yr Anhrefn and getting them here. In addition to their appearances in Ramsey they gave concerts in several schools. They also performed at the Creg Malin Hotel in Peel, a popular venue for Manx rock groups, where they were received with great enthusiasm. Hopefully Manx rock groups will be stimulated to use their own language after hearing them. A number of prominent local musicians were seen listening to their performances. The local group currently known as Ny Slommagyn, have already made moves in that direction as their contribution "Keltia Rok" shows.

The Committee of Yn Chruinnaght is to be congratulated for taking this first, slightly controversial step in moving the festival away from being an exclusive traditional event. If, as a result, Manx Gaelic moves into the local popular music scene, they will have done a good job.

COLIN JERRY

DERECHU CELTICU

An Asturian member of the Celtic League, Sr. Xesús López Pacios, secretary of the Lliga Celta d'Asturies, has devoted two issues of the magazine *Astor* of which he is the editor, to a study of ancient Celtic law. Those of know Castilian should have little difficulty in reading in Asturian these facsimiles of about 36 pages each. The second deals in great detail with the place of the women in Celtic society, marriage, kinship; gives accounts of such law compilations as the *Crith Gablach* and the *Senchus Mór* (Ireland), of the *Laws of Hywel Dda* (Cymru) and devotes several pages to *El Pactu d'Hospitalida* and *El Pactu de Clientela*. Prince 200 Ptes per copy. Write to Lliga Celta, Apartau 4049, XIXON, Asturias, Spain.

MESSAGE FROM NEW CHAIRMAN OF THE CELTIC LEAGUE

I would like to place on record my thanks to The Celtic League for the honour it has done me in electing me chairman for the ensuing year 1988/89. In accepting this office I shall endeavour to bring it into a higher profile and make it more active than it has hitherto been. To this end I shall work closely with the new General Secretary, David Fear, and the General Council, in accordance with Article 14 of the Constitution.

We are now in the 28th year since the foundation of the Celtic League. Over the years, the League has expanded in membership and influence and many things have been achieved. But much remains to be done. To accomplish our aims and objectives we need to increase our membership and resources. The greater the membership, the greater the financial resources, the better we can work as an effective organisation.

During the forthcoming year I would like to see all branches make special efforts to increase their membership, to follow the campaign started by our Director of Information, Séamus Ó Coileáin, to expand. Under Séamus' instigation, 2,000 copies of a four-page leaflet on the activities of the Celtic League were published and used as an insert for the magazine *Planet*, which circulates mainly in Wales. It is hoped this will increase our membership in that country.

Branch secretaries, or members delegated by them, should seize every opportunity to gain publicity for the Celtic League by writing on topics of Celtic interest, to the newspapers, magazines and media in their respective localities, putting forward the League's views stressing the League's activities and publicising addresses where potential members may get in touch.

Individual members should also be aware of the value of writing letters to the Press and Media in order to gain publicity for the League. However, I would stress that individual members should not write expressing official League views without consulting with their branch secretary or elected press officer.

If every member resolved to take it upon themselves to inform and enroll one new member during the forthcoming year, we would double our membership. Why not give it a try? The bigger we are, the more we can do.

It is my hope that at the next AGM we will be welcoming delegates from the newly formed Cape Breton branch of the League. As long ago as 1969 I expressed the hope that the Celtic League would have strong and active branches in the Gaelic-speaking area of Cape Breton and the Welsh-speaking territory of Y Wladfa, Patagonia. It is essential that the League has proper representation from all the areas where the Celtic languages are still living entities. Next to the Celtic 'Home Territories', Cape Breton and Y Wladfa hold special places in the Celtic

world and may be regarded as Celtic nations with their own evolved history, traditions and cultural aspects. This is why they should be separate branches of the League.

But as well as seeking to increase membership, we must not forget that the League has a busy schedule ahead of it. We have committed ourselves to the establishment of a Celtic Prisoners' Support Organisation which will require a great deal of time and effort. Similarly, our re-affirmation to the monitoring of military activity in the Celtic countries under the administration of the UK and French Governments.

There are also several resolutions to be

pursued and I would appeal to all members to make it a priority to attend as many meetings of their respective branches as possible. As in every organisation, there is a tendency to let progress rest with a small number of activists. The Celtic League, as a democratic organisation, requires participation and support from all its members unless prevented by circumstances beyond their control. One of the reasons why the successful Celtic Book Fair, Scrif-Celt, has been held in abeyance these last two years, was lack of volunteers to help organise it. The Celtic League needs the talents of all its members no matter how little they feel they can put into the effort.

In each branch area (with the exception of the International Branch for obvious reasons) programmes of business meetings, lectures, socials, demonstrations and other events are organised throughout the year. Supporting such events should be a prime aim of everyone.

Why not contact your branch secretary if you feel unsure how best you can support the activities in your particular area?

Let's make the year 1988/89 one which sees a renewed drive on behalf of the Celtic League to consolidate its activities, and increase its influence and status not only on each national level but on the international scene!

PETER BERRESFORD ELLIS

CELTIC IDENTITY: PERCEPTION OR PEDIGREE

I have been a member of the *Celtic League* for many years, and during that time have often felt tempted to voice my views within the pages of CARN. But that is no easy thing.

Why? Because I am English born, because my parents were Irish speakers who fled their country as soon as they were able, and who vowed that their children would not be handicapped by what they saw as an obscure tongue; because my employers have brought me to North Wales where my companions speak a language I do not yet understand.

It is a very strange thing. I grew up alone, rejecting family for the immovable barrier it put between me and my heritage, for the fact that no matter how many times I visited Co. Leitrim the place that my parents called home was denied me. I was the *outsider*. Despite becoming a musician, acquiring what little of the language I could, I have talked, and sung, and played, and drunk nectar till I have all but drowned in it all — *but still I do not belong*.

Since records began my family have occupied the same townland — Corglancy, yet with the "sin" of that one generation the magical door to it seems to have been closed forever.

I recently stood on the stage in a London pub — sang "*That's not the reason I left Mullingar*" — and wondered why, why they left Mullingar, why I was born here, and why

this is not my home. But above all I wondered why — with all that sense of love for my culture that I possess — a communion with Ireland is denied me. The drunks on the Hammersmith Broadway tell us a great deal about the miseries of *migration*, but to call them *exiles* is wrong. The real exiles are the progeny that are born without the mark of belonging.

A little peculiar for CARN, this exhortation? I'm making a point, I'm trying to explain that for many of us *Celtic Consciousness* is not a matter of *pride*, but of immense *struggle* and *pain*, and that notions of pride and solidarity are the last things that we experience.

Can you imagine what it is to be victimised for proclaiming ones "*Irishness*" in England, yet be regarded as "*English*" by ones Irish speaking family? Can you know how it feels to finally escape from England, and sense a homecoming in North Wales amongst ones fellow Celts, to be met only by silence, and to be yet again dubbed an *immigrant*?

To the corners of the earth our kinfolk have deserted their homelands in search of the greener pastures. They console themselves — *Burns Suppers*, *St. Patrick's Day Parades*, and *Daffodils*, but none acknowledge the pitiful legacy they have created. *The generations of the dispossessed*.

When I read CARN I often wonder, wonder

if behind those confident few who hold the magazine together there lies a multitude of the *uncertain*, of those who feel in their hearts a place they might *belong*, but who like me bear the Mark of Cain, a birthplace that sets them apart from this inner sanctum.

I have often been told that the solution to my dilemma is to "recover" my native tongue. But those of us who are so exiled know only too well that it is more than a question of language, of learning the intricacies of a culture, of a race.

We know that this isolation can only be bridged by the sharing of a sense of *Celtic identity* that can be given to anyone desiring it, regardless of language, of place of birth, of skin colour, or cultural insight.

This world of ours is fast changing. Here in North Wales its offspring seem to want only to learn the skills of the computer, of the stock market, of international business. For the children of this part of North Wales at least, the sad reality is that it is becoming of more use to them to learn Japanese than to learn Welsh.

And this is the nettle which the Celtic League must now grasp. Firstly we will have to except the painful difference between *things as we wish them to be* and *things as they are*, and secondly the time has come to travel beyond linguistic priorities and begin also some discussion about *consciousness*, rather than merely the *mechanics* of our culture.

Of course there is nothing new in this — arguments about *language* as a qualification for *Celtic identity* have been well worn out, but with the passing of yet another generation the question of the *exiles* cannot be ignored.

In the final analysis it's all a question of *trust*, of *confidence* in the future. If we are insulating ourselves in the death throes of a movement then it is only natural to defend our institution against "*corruption*", against so called "*compromise*". But if we are truly confident, if we have a genuine *hope* for the future, then we must turn our attention, not to the past, but to the *present*, and to the *future*. And above all we must be prepared to open ourselves to the possibility of *change*, of *development*.

In short, the time has come to consider a new aspect, a new piece in the jigsaw of *Celtic identity*. Alongside our regionalism, as a companion to our separate local identities, we are in need of a *general context*, a means of expression and identity accessible, not only to those fortunate to enjoy a sense of *belonging*, but also to those *exiles* possessed by the *spirit* — if not the word — of *Celtic nationhood*.

It may be appropriate to remind the reader that there has never been a *Celtic Race*, that historically *Celtic* is simply a general term of reference used to describe a number of un-nucleated Middle European cultures (Urnfield, Hallstatt, La Tene etc.) who possessed certain aspects in common — decoration, social organisation, burial rites, and the common Hamito-Semitic roots of their various languages.

Thus the very essence of *Celtic Consciousness* has historically been more a question of *perception* than of *pedigree*, more a sense of *belonging* than of *expression*. And if the Celtic League is to have a future it must

endeavour to acknowledge this reality.

And it must come to trust in the fact that *truth* is *absorbing* rather than *exclusive*. And this is the responsibility of the initiated. Not to create an exclusivity of *language*, but to have the self confidence to acknowledge the *sincerity* of those of us born without our linguistic birthright, to help us to regain that sense of nationhood that has been denied us by history and circumstance.

JOE KELLY
Rhosllanerchrugog

NOTES ON A PREDECESSOR THE PAN-CELTS

The current issue of "Guth na Bliadhna" (Perth, 1/3 post free), is the most interesting to hand for a long time, as it contains a symposium of the Pan-Celtic Conference by representatives of the six Celtic nations — all in their own tongues. The Manx contribution is a delightful curiosity for Gaels to puzzle at. The Irish essay is a choice piece of writing by Father Paul Walsh.

GUTH NA BLIADHNA

"Guth na Bliadhna" continues to maintain a high standard as a Gaelic magazine. We have had nothing like it here since the days of the "Irisleabhar na Ghaedhlighe," although, in some respects, we beat the Scotch Gaels in so far as we have now two all Irish journals, catering rather for the man in the street than the litterateur. M. Diverres deals in an interesting style with the Birkenhead Pan-Celtic Congress. It is encouraging to find a Breton admit that the Irish nation is beginning to think in a Celtic manner. We hope, with M. Diverres, that Ireland will do nothing to compromise Celtic principles, but will prove faithful to them in all things. Certainly, the consistent boycott of the Irish language by papers, advocating even Sinn Féin views, is not encouraging. Moral cowardice seems to have permeated the national being to such a degree as to render half of us afraid to criticise anyone who entrenches himself behind the magic word Sinn Féin. This must end, if we really mean an Ireland not only free, but Gaelic, not only Gaelic, but free.

The Hon. Erskine of Marr continues his interesting articles, "Cinneachail eachd agus Ginealachd." The other contributions are well up to the standard associated with "Guth na Bliadhna".

M. S. O'LEANNAIN

(From "The Irishman", Vol. III, No. 1, Jan. 5th 1918).

Membership and Subscriptions

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including CARN) and subscription rates are: IR£6, Stg£6, 60FF or US\$15. Postage outside Europe is by air mail.

For information about the Celtic League, applications for membership, subscriptions, etc. write to any of the following secretaries:

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Our next deadline for CARN 64 will be the 30th September, 1988. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

Materials sent for publication in CARN must relate to our aims, be clearly written; if in languages other than English articles should be marked to ease editing (bracket sentences/paragraphs which may be omitted in case of need to shorten).

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